IDEA

6/29, 8:38 PM] A S Rajagopalan: *IDEA* [Interesting, (but most) Dont Even Aware of]

aDiyEn was reading Columbia Univ alumini magazine, in that a great article about a talk show - *Tell me something which I dont know*. There great scientists, politicians, business people etc. mention something strikingly new for the most. For example, Spain's a national anthem has no words! and other unusual facts.

Its an idea that we can come up with similar ideas in SrIvaishnava sampradayam. Everyone can post here to benefit everyone else. Of course, some IDEA could be just hearsay and may be not backed by pramANA.

Let us say any unusual, unique or fascinating type of fact or info we can post and see how it is received here. Its just an idea.

[6/29, 8:40 PM] A S Rajagopalan: Let aDiyEn start with something

IDEA
In the whole bhagavad gitA or brahma sUtrA, there is *no mention of the name "nArAyaNa"* at all.

IDEA
truvekkA mUlavar is the only sayana (lying posture) tirukkolam amongst 108 divya desams, where *perumAL's truvadi is on left * and tirumudi on right, as we see.

[6/29, 9:05 PM] Ramesh Raghuraman Australia: IDEA
In the entire 4000 divyaprabandham the aazhvaars did specifically not use the word *ஓம்.*

IDEA
We all know that *Garudan(கருடன்)* is the vaahanam for perumal. Have you come across a vaahanam for thaayar? There is none in most of the divyadesams except in Thirunaagai, where there is a *Garudi (கருடி)* vaahanam for thaayar.
[6/29, 9:14 PM] A S Rajagopalan: IDEA
In rAmAnuja sampradAyam, AcAryAs who are sanyAsis, mostly come from as being grahasthA, previously. HH ADi vaN satakopa jeeyar, 1st pattam in ahObila mutt became sanyAsi before marriage. That is brammachari to sanyAsi directly.

[6/30, 9:17 AM] Ramesh Raghuraman Australia: IDEA
The utsava murthi of Srirangam temple is called only as *"Nammperumaal"* and not *"Sri Nammperumaal"*.

"Nammperumaal" is not His original name. In order to distinguish between the original deity, which went on a virtual tour of the southern region during muslim invasion, and the duplicate which was installed between 1323 and 1371, when near normalcy was restored, the holy washerman, Eerangolli, who was 95 and also blind, was summoned to find the original deity.

By tasting the drops from the vastra of the deities he could identify the original. Then he said *_"ithu than namm perumaal"_* (this is our perumaal).

Then the duplicate deity, which is of the same height of the original, was housed in “Thiruvaranga Maaligai”.

Since the prefix “Sri” was not used by the washerman, it has then become customary to call the perumal as only *"Nammperumaal"* and not as *"Sri Nammperumaal"*
[6/30, 6:46 PM] Thiruvadi: IDEA

Thiruputkuzhi (திருப்புட்குழி) divya desam moolavar sridevi thayar thirumugam is slightly tilted towards perumal rather kept straight in other temples. The reason said was while doing final rituals for Jadayu because of the heat from the Agni thaayar tilted her thirumugam towards perumal!

This thirukolam is not found in any sthalam. That Adiyaen felt as very special. Also, Sri Maragathavalli thaayar in the sthalam can sprout the fried mung beans overnight as well which does not happen in any other sthalams.

Adiyaen Ramanuja Dasan!!!

[6/30, 8:01 PM] A S Rajagopalan: IDEA
svAmi desikan is fluent and talented in composing in multiple languages. That may include bAli language, which some call a dialect of prAkrit. “atti hi bhikko agadayam.. a slOkA starts like that in paramada bhangam is wriiten in bAli, same lanugage as buddha and Buddhist followed.
[6/30, 8:12 PM] A S Rajagopalan: IDEA
In vAlmiki rAmAyaNA, in chitrakutA lord rAmA is addressing jAbAli in a sloka “yatA hi chorasya tatA hi buddha:” means buddhA is a stealer (திருடன்). Now think isn’t rAmAvatAram before buddhA, then how rAmA talks about buddhA?

[7/1, 12:05 PM] A S Rajagopalan: *IDEA*
tiruveLLiyangudi, a divya desam has many interesting features.
1. mAyan asura Architect built this temple and pleased bhagavAn gave dharsan as Lord rAmA. To take up bow and arrow, He handed over shanku and chakkarA to garudA. So garudA here gives dharsan with 4 hands and with shanku chakkaram (Remember this was built after vAmanAvatAram, before rAmAvatAram).
2. sukrAcAryA, the asurA guru received his sight back after praying to bhagavAn here.
3. bhagavAn granted the wish of sukrAcAryA that *visiting this divya desam is equivalent to visiting all the 108.*
[7/1, 8:31 PM] Thiruvadi: IDEA

Adiyaen got this info from one of the Dr Joseph’s Upanyasams.

2 Alwars sang the same paasuram.

Peyalwar and Thirumazhisai Alwar.

[7/2, 6:33 AM] Ramesh Raghuraman Australia: IDEA
Chiranjeevi யும் Dheergha-sumangali யும்

The saashtram confers hundred years of life for humans. During aasirvadham we would have heard saying *_"sathamaanam bhavathi sathaayuhu"_*

*_Chiram_*means permanent and *_jeevi_*is to live. The word of *_chiranjeevi_* connotes a full long life of hundred years.

Durring marriage, when the boy ties the sacred knot, he blesses the girl while saying the mantram (*_"maangalyam thantunaanena mama jeevana hetuna_* | *_kante bhadnami subhage tvam jeeva sharada satham"_*) that you live long for hundred years along with the sacred maangalyam I tie in your neck. This implies that the boy will also live for hundred years and hence the prefix *_chiranjeevi_* is not explicitly used thereafter.

Since the boy being equivalent of Vishnu and the girl being equivalent of Mahalakshmi, who will be with him permanently for life, he now becomes *_Srimaan_* so and so (eg. Srimaan Krishnaswami or in short Sri Krishnaswami).

While she will be with him together, she now becomes *_Sri-math(i)_*. Mathupu pratyayam symbolifies togetherness (vittu piriyaadha). Hence she is commonly referred as *_Srimathi_* so and so. (eg. Srimathi Rukmini or in short Smt. Rukmini)

When we bless a married women, we say " *_Dheergha sumangali_* " which then automatically implies long life for her husband as well (who was earlier referred as *_Chiranjeevi_* before marriage).

Now how to bless if a family husband wife with kids together seek blessing? Is there a single blessing which covers all of them? Yes, in our sampradayam we say " *Innum oru nootrandirum*" which symbolifies to live for hundred more years with good health wealth and prosperity for bhagavatha and bhaagavatha kainkaryam.
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aDiyEn dAsan
[7/2, 11:59 AM] A S Rajagopalan: *IDEA - blessing *

AzIrvAda (blessings) needs to be appropriate based on place, time and person. For example, one may bless to have great education for young boy, good and quick vivAham for young persons, long married life with husband for married woman etc.

But for prapannAs (irrespective of age), the best one would be *nitya bhagavad bhAgavata AcArya kaimkarya prApti asthu”* - which focuses the kaimkaryam indicating the realization of identity and purpose (svarUpa jnAnam), more accurately.

In vAlmiki rAmAyaNA, the great heroic character jatAyu blessed Lord rAmA, *yAm oShadhim iva Ayushman* - oh rAmA going in search (of sItA) here, live long!
But for that, rAmA could have wrapped up the purpose of the avatArA quickly, AcAryAs used to joke. Blessing from jatAyu forced rAmA to stay on earth longer!

So next time when you bless someone, try the most appropriate one.

[7/5, 7:03 AM] +61 450 041 045: IDEA : which two AzhwArs wrote the same pasuram IB their respective works.
[7/5, 8:55 AM] +61 450 041 045: The answer is bhudathazhwAr and tirumazhisai AzhwAr. IraNdAm tiruvandhAdi Pasuram 11 and nAnmugan tiruvandhAdi pasuram 55.

7/7/18, 9:42 PM - A S Rajagopalan: *IDEA*
SrIbAshyam Simplified
Let us look at (grossly simplified view) SrIbAshyam written by bhagavad rAmAnujA, specifically 4th chapter called phlAdhyAyam (rewards chapter). It has 4 pAdams (subsections).
4-1 Avrutti (Repetition) pAdam. How to execute the bhakthi yOgam [How to buy plane ticket, which airline, where is the airport, how do you dump luggage and get boarding pass etc.] {For us, in prapatti similar steps, but slightly different}.
*4-2 utkrAnti (packing up) pAdam. * Body gets packed up for AtmA to be released [boarding call while waiting in the lounge. You pack up, go through tube and take your seat. Put seat belt and wait for takeoff] {just like boarding call section by section, your body is decomposed in the reverse of srushti}
4-3 gadhi (Travel) pAdam Travels through so many lokams, has many stops but the journey continues. You don't have much control. Enjoy the honors given by devAs, rishis and brahmA [Plane stops at many place. You get down and stay inside terminals. Get free duty- free stuff. Enjoy the juice, snack and meal during travel]
4-4 phala (fruits) pAdam. Plane reaching the destination. [other bank of virajA river]. Immigration Officer stamps [amAnavan sparsam]. No customs here because you don't have any luggage [no karma associated]. You stay here happily ever after.

7/11/18, 10:37 AM - A S Rajagopalan: *IDEA - Lord's 5 states and pramANAs*
param, vyuham, vaibhavam, antaryAmi and archA. To understand, appreciate and take refuge into bhagavAn's lotus feet pramAnAs are the main source of help.
param - bhagavAn in Srivaikuntam - vedAs show Him clearly.
vyuham - kshirabdi sayana tiruukOlam - pAncrAtram details
vibhavam - avatArams - ithihAsa purANas cherish them
antaryAmi - in-dwelling bhagavAn - smritis explain
archyA moorthys - divya prabhandham (drAvida vedAs) pour over.

7/11/18, 12:04 PM - A S Rajagopalan: *IDEA - What is our 5G network*
Five Gs are important as instructed by our elders. GAyatri, GItA, Govinda, GangA, and Go (cow). You can add GodhA and make it 6G also.
If you can't or forbidden to do any G, provide inducement, support and cherish those who do.

7/12/18, 2:11 PM - A S Rajagopalan: *IDEA mahAbharatA*
mahAbharatA is usually called 5th vedA, where we can find 5 dialogues that are very popular.
1. bhagavad gItA - Lord KrishNA's instruction to ArjunA
2. SrI vishnu sahsranAmam - bhIshmAcAryA answer to question posed by yudishtrA (dharma outrA)
*3. vidura nItI *- vidurA advising dhrtarAshtrA
*4. sanatsujAtiyam *- sanatsujAtA teaches dhrtarAshtrA
5. yaksha prashnam - yudishtrA's answer to yakshA

7/13/18, 7:00 AM - Ramesh Raghuraman Australia: *IDEA*
1-1-1
Swami Nammazhvaar embedded the essence of *arthapanchakam* in his first thiruvAimozhi 1-1-1 itself.
1.para-svarUpam- Supreme soul or paramAthma
2. sva-svarUpam - Own soul or jEvAthma

3. purusArtham - goal or reward
4. upAyam - means or ways
5. virOdhi - hurdle
uyarvaRa uyarnalam *udayavan*, ayarvaRum amarargaL *adhipathi* *(para svarUpam*)

*en* mananaE *(sva swarUpam)*
*thozhudhezhu* - *(purusArtham)*
*arul* inan *(upAyam*)
*mayarv(u)* aRa - *(virOdhi*)

7/13/18, 12:16 PM - A S Rajagopalan: *IDEA - kaimutika nyAyA (inference)*
It is fortiori arguement - drawing a conclusion that is even more obvious or convincing than the one just drawn. kaimutika is derived from kim uta - what to say of?

7/14/18, 7:01 AM - Ramesh Raghuraman Australia: IDEA
kattuNNap paNNiya peru mAyan
Krishna allowed Yashodha to tie Him with the rope (dhAmam) running through His waist (udharam) earning the name Daamodaran.
Krishna then realised that Sri Mahalakshmi thAyAr had left Him as the rope didnt passing through Her. He then adjusted the rope in such a way making it to pass through His right chest where the thAyAr always resides (agalakillEn iRaiyum enRu alarmEl mangkai uRai mArbA!). This now fetched Him the name in its full completeness as *"Sri dAmOdaran"*

7/14/18, 11:44 AM - A S Rajagopalan: *IDEA - Soldier*
aDiyEn was reading a quote that describes a soldier. *A soldier is someone who writes a blank check to USA for the amount of “upto and including my life”.* What an amazing and precise description. Same applies to prapannan also. During saraNAgathy (and also later), the aspirant writes a blank check to bhagavAn upto everything I own (giving away mamakAram) and including my life (giving up ahamkAram).
Soldier fights for the country. Prapannan gives the check to bhagavAn and fights to spread the glory of the bhagavAn.
ps: prapannan understands the checking account itself was given to him by the compassion of the Lord. All he is doing returning the property to the rightful, original owner.

7/15/18, 7:07 PM - A S Rajagopalan: *IDEA - Face the challenges positively*

Once, there was a mule owned by a farmer, fall into a deep well. It was praying and no one helped. The farmer came to know this and decided that its of no use of rescuing the mule or saving the well.

So he called his friends and told what happened and asked them to help him to haul dirt into the well. This way the mule would be buried and put of its misery.

The mule saw huge dirt coming on it and went hysterical. But as the farmer and his group continue to shovel on the mule, a great idea dawned on the mule. He started shaking off the dirt and stepping up on it. This the mule did blow after blow. shake it off and step up. He told himself to be strong, no matter how painful the blow or how distressing the situation is. The old mule fought the panic with courage.

It wasn't long before the battered and exhausted mule, stepped up victoriously over the wall of the well. What seemed to bury him actually helped him - all because of *the manner in which he handled the adversity.*

This parable *applies nicely to a prapannan also*. We are deep in the well without any help. People dumping dirt, which are nothing but our past karmA. Everytime, we shake it off and overcome that, we are climbing higher and higher.

svAmi desikan in svanishtAbhigNAdikArA in SRTS advises *how a prapannan can caliberate himself for the svarupa nishtai.* If anyone talks low of his body or wealth etc., shake it off because it doesn't belong to you (its sariira mrelated only). On the other hand if they complain about your pApA (it is AtmA related), realize your mistake and say "thanks" to them for reminding you.

So every time, someone points something wrong on you, don't get angry. May be they are helping you to understand who you are! Understanding the Atmasvarupam is the key.
7/15/18, 10:05 PM - A S Rajagopalan: *IDEA - Tools*

Once there was a woodcutter. He was very strong and ambitious. He was going around to get a job and finally a Timber merchant offered him a job. The woodcutter was very happy and said he would be eternally loyal and will do honest work and be productive all the time.

Hos boss was pleased by his words and gave him an axe and showed the woods where he can work.

The 1st day the woodcutter could chop nicely and brought 25 trees. The boss said, "Wonderful work and keep it up". Woodcutter was motivated by these words, and was pumped up and went to work with high spirits. On the 2nd day the woodcutter could bring only 20 trees. The third day, he could bring even less, only 15 trees.

Saddened by this, the woodcutter went to his boss and in a very apologetic tone said, "Boss, Please forgive me. I try hard each day but somehow the productivity is going down. May be I am losing my strength.I don't understand the true reason".

When was the last time, you sharpened your axe?, the boss questioned.

"Sharpen? I had no time to sharpen the axe. Have been busy in chopping the trees".

Our lives are like that. *We are busy in monotonous things, but have no time to improve our skills.*

svami desikan in panca kala prakriya shows how a day is divided into 5 parts. In that 4th part which falls in the afternoon is called *svAdhyAyA*. It is called Studying, reciting, self-study etc. This is the time, all the scholars spend to improve themselves so that they can be more productive. Amazing to see our *elders thought of everything far ahead of time!*

7/16/18, 8:05 PM - A S Rajagopalan: IDEA - DAP

A grown-up teen age boy was traveling in a train with his parents. Suddenly, the boy shouted, "Mom, look at the trees! They are going backwards.

Mom smiled and an older person sitting next, gave a weird look at the young boy's behavior with pity.

The boy shouted again, "Mom, look at the clouds, they are running with us"

The older person could not resist and told to the mother, "Why don't you take your son to a good doctor?"

The mother replied, "I did and we were just coming from the hospital. My son was blind from birth, and he just got his eyes today."

Every action in this world may have a reason behind it. Don't judge people before you know them truly. Sometimes, the truth will surprise.

DAP - Don't Analyze People

7/21/18, 8:28 AM - A S Rajagopalan: *IDEA - Man and the lamp *

There was a blind person lived in a town. He could not see absolutely, but always carried a lamp, whenever he went out in night.

One night as he was walking, he came he came across a group of young travellers. They saw that he was blind, yet carrying a lighted lamp. They started laughing and making fun of the blind person. One of them was daring enough and questioned, “Hey Blind fool! You can’t see anything day or night, and how come you are carrying a lamp! Looks you are blind in and out! ”

The blind man smiled and politely replied, *Yes, bhagavAn has blessed me to be blind* and I can’t see anything even with a lighted lamp. But the reason I am carrying it is for the people like you, who can very well see. But for the lamp, you may not see the blind man coming and end up pushing me down. That is why I carry a lighted lamp”. The travellers were humbled.

*Blind person is, who we are * and can't see clearly. *Lighted lamp is the sAstrAs and AcAryAs.* Though we can't explain and defend properly with little knowledge we have, but by carrying them we announce that who we are, and *so others can move away from persuading us into all other directions* (or distractions).
7/21/18, 8:37 AM - A S Rajagopalan: ps: In rahasya ratnAvaLi hrudayam, svAmi desikan says, "Before coming into contact with AcAryAs, our life is dark night; once it happened it is more like fuzzy and seeing silhouettes; only after leaving this mortal body it will be all bright sunshine.
7/21/18, 10:13 AM - A S Rajagopalan: *IDEA - Look beyond!*

Once there was a King, who was very generous and intelligent. But he had a physical problem. He had only one leg and only one eye. One day, the King wished a portrait of him to be painted and kept in the palace next to his ancestors'.

The King called for all the famous skilled painters and shared with them of his desire of getting a beautiful picture painted of him. The artists were all puzzled and also scared. How could they paint beautifully when the King is physically challenged? The picture has to resemble him, and also has to be beautiful. If it is not beautiful, the King will be angry and punish them. So, all the painters gave some silly excuse and slowly sneaked out. But one of them was bold enough and said that he will do it nicely and the King would love it.

Everyone was curious including the King, that how this painter is going to face the challenge! The King gave permission and the painter took a long time to complete it. Finally he said, and everyone can come and see it.

All the people were very curious and nervous too thinking of the fate of the daring painter. When the curtain was opened, everyone including the King was so flabbergasted. The picture of the King was so beautiful and also so realisitic! They all jumped in ecstasy and claimed it is the best picture ever painted.

The painter made a portrait of the King in the side pose sitting on a horse. One leg was stretched down from the saddle and with his hand holding a bow and aiming the arrow with his one eye closed.

Moral: *Everyone has flaws. Look at a different angle and you would like it.*

ps: *Dont look at the DBJ, but concentrate on DJ. *

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7/22/18, 6:21 AM - Ramesh Raghuraman Australia: *IDEA*
AchArya abhimAnam

In our sampradAyam, we always say *"AchArya abhimAnam"*. What is it? Is it the AchAryan's abhimaabam towards us or our abhimAnam towards the AchAryan? Also, what is needed for this?

A beautiful sUtram explains this.

SvAbhimAnathAlae Iswara abhimAnathai kulaithukonda ivanukku
AchArya abhimAnam ozhiya veru gathi illai

(ஸ்வாபிமானத்தாலே ஈஸ்வர அபிமானததை குலைத்துக்கொண்ட இவனுக்கு ஆச்சார்ய அபிமானம் ஒழிய வேறு கதி இல்லை)

SvAbhimAnathAlae - one thinks that they can uplift themselves on their own (arising out of their ego)

Iswara abhimAnathai - bhagavaan's thinking that HE must uplift (liberation from samsaram to attain moksham) them, as each one is His property (sothu)

kulaithukonda - made it to ruin

ivanukku - for this person (like us)

Now the AchAryan has to mediate for this person (like us), who has decided to protect themselves thereby losing the regards of the bhagavaan.

Here is a dramatised version of what happens:

The AchAryan will slowly ask the bhagavAn have you stopped considering him alone or me as well for upliftment from samsara?

BhagavAn will reply, why would you bother if I leave someone, who has decided to take care of themselves out of their own ego? I never said that I would not consider you, infact all AchAryans are so dear to me. I can again confirm if you want, that I will not leave you.

Having got this confirmation from bhagavAn, the AchAryan simply comes back and look for him (like us) who has lost bhagavaan's consideration. AchAryan then brings him under his "shadow" (nizhal).

AchAryan then slowly goes to pirAtti and says having got your support I now appraoch you. Like me, you also mediate with bhagavAn. I am afraid looking at HIS fiery eyes and HIS swaathanthriyam, it may go against his upliftment. What should I do, AchAryan asks piraati.

Piraati with HER cool eyes looks at the AchAryan and says I will mediate. The testimony will hold good for bhagavAn, HE will honour this and will never get angry in my presence. So dont worry, come and stay under my shadows (yen nizhalil odhungu).

Acharyan goes under stands under HER. The person (like us) who followed the AchAryan stays under the AchAryan's shadow. Piraati now looks at perumal. Enticed by piraati's charm (bhoga mayakathaal)

perumal confirms piraati HE will consider AchAryan and the other one (like us) who is within his shadow to offer liberation.

By chance if perumal looks directly at him (us), who followed the acharyan, he is gone forever and will have no chance for his (our) upliftment ! HE knows about it. But its all comes from perumal's regard (abhimaanam) towards the AchAryan, that he turns a blind eye towards him (us).

AchAryan also knows about it. But due his compassion on him to ensure the jeevaathma, the property (sothu) ultimately ends up with its true owner, the paramathma (swami) he mediates through piraati on his (our) behalf.

AchArya abhimAnam - It is this regard on him (us) is called the *AchArya abhimAnam*
ozhiya - and apart from this
veru gathi illai - there is no other option available for upliftment from this samsara for him (us).
Thus in our sampradAyam, the role of AchAryan is so paramount for the upliftment of samsAris like us!

aDiyEn dAsan.

7/22/18, 11:14 AM - A S Rajagopalan: *IDEA - Thief, a matter of perspective*
A woman was waiting at an airport one night to catch her flight. Since she had some time before boarding, she went to a nearby airport shop and bought a book and also a bag of cookies and relaxed next to the boarding gate.
She was engrossed in reading the book and stretched her hand and took a cookie to eat. A man was sitting beside her, as gutzy as he can be, dropped his hand in the cookie bag and took one. She was puzzled.! She took another cookie, and wow! the cookie thief took one for him. She was so irritated, but don't want to make scene in the airport. She told herself, "If I wasn't so nice, this guy would have had a black eye."
As the clock ticked, the cookie bag diminished to one last cookie. She was was wondering what the thief would do now. With a smile on his face and a nervous laugh, he broke the cookie in half and handed her a laf and he took the other half. She was full of rage, snatched the half from and him and gave a look. Oh! brother, this guy must have some nerve! Not only stealing in front of my eyes, but not even a word spoken of gratitude!
She never had a experience like this. When the boarding call was announced, she swiftly grabbed her things and with a huge resentment headed to the gate. She refused even to look back at that guy! She got into the plane and sank on her seat and wanted to continue to read the book. As she reached her luggage for her book, she gasped with surpirse! There was the book and her bag full of cookies right in front of her eyes.
*If this is mine, then... Oh Lord! * she moaned in despair.
Moral: Dont judge too quickly
ps: Everyone is a thief, and who is stealing from who? *And who is the bigger thief!* Atma apahAram is the worst crime, as svAmi desikan says in SRTS. *Returning the stolen property (AtmA)* to the original rightful owner (bhagavAn) is Atma samarpaNam, angi in bharanyAsam.

7/23/18, 8:51 AM - A S Rajagopalan: *IDEA - The elephant and a rope*

A young man was walking by the circus, and saw many animals there like lion, tiger were all put inside cages. He also witnessed a big elephant was standing outside, not in the cage. The elephant was tied up by a tiny rope next to the tree. The young man was puzzled. How come some of the animals are put in the cage, while the elephant is so huge and strong, but still tied to by a small rope?

So he asked the mahot, one who takes care of the elephant, “I dont understand, how is this elephant tied by a small rope, almost like a thread, still standing there, while it can easily break lose that rope with a small jerk, using a tiny fraction of its power and run away?

The mahot smilingly answered, “Yes what you say is true. The elephant can easily break loose, and *yes it has the power, but not the mind!* Let me explain you why so. When the elephant was small it was tied by the small sized small rope. At that age, it is good enough to hold them. As they grow up, they are *conditioned to beleive they can’t break away*. They believe the rope can still hold them. And so they never try to break free!

Moral: Instilled habits at young age, go a long way!

ps: Good habits, polite behavior, kind words, respect and reverence to sAstrAs and elders are all taught at very young age. When those kids grow, yes they may be independent, strong and have enough power to break and run away. But still they don't due to *truth and faith on what they have learned and devotion and adoration towards those who have taught them so.*

7/23/18, 8:15 PM - A S Rajagopalan: *IDEA*
Think outside of (nah, without) the box

Many centuries ago, in a small town there was a businessman ran a small business. He owed enormous debt to a loan-shark. He also had a smart and a beautiful daughter. The loan-shark guy was old, ugly and very mean. He had an eye on the businessman’s daughter.

The old loan-shark offered a deal to the businessman to completely wipe out all the loan. Loan-shark said, he wants to be fair. He said he would pick 2 pebbles, a white and a black, and put in a bag. The daughter then has to pick one pebble from the bag without looking in. If the picked pebble was white, all the loan is wiped out. If it is black, all the loan is wiped out, but daughter has to marry the loan-shark.

Standing on the pebble-filled pathway, the loan-shark bent over and picked tow pebbles and put in the bag. While doing that, the daughter noticed that he picked two black pebbles and placed them inside the bag.

Now the daughter has the dilemma.
1. She can refuse to pick a pebble from the bag.
2. Take both pebbles out and expose the loan-shark for cheating
3. Pick a pebble from the bag, knowing it is definitely black and sacrifice herself for father’s loan.

Clever the daughter is, she drew out a pebble from the bag, and before anyone looked at it, she “accidentally” dropped in the midst of all black and white pebbles. She said to loan-shark, “Oh Uh, clumsy of me, never mind what pebble I dropped. But look into the bag for the one that is left. Then You will be able to tell easily which pebble I picked”. And now you know the rest of the story!

Moral: Don’t try to cheat!

Ps: It is unfortunate that, there is someone who doesn't like you or think good about you. You don't have to confront them. If you are honest and live with integrity, Lord will show a way to overcome the difficulties. It may come from inside you or may be some external help. *A true vaishanavan avoids grudge, revenge and punishing attitude and pray to the Lord to show the solution*.

7/24/18, 10:16 AM - A S Rajagopalan: *IDEA - What goes around..*.

It was dark night and a little rain makes it worse to travel in rual roads. I was driving with my 20 year old Toyota slowly. Suddenly, I was seeing at a distance, a car was parked with lights were blinking. Slowly I approached and came close. It was a Mercedez Benz and there was an young lady standing outside. She looked worried, tired and somewhat scared. I got down from my car and went to enquire. I introduced myself, "My name is Will Hart, is there anything I can help you with?" we She reluctantly answered that one of her tires blew off and she couldn't get any help in the middle of nowhere. I offered her that I can help to change the tire with the spare. She was worried a little, but understood not much choice and she let me go and do the work.

It was a 20 minute job to pull the spare out and raise the car and change. Sometimes, I have to go under and check whether the car jack was placed correclty. In that all my clothes got wet and dirty. After the job is completed, she was a little relaxed. She with a smile asked "How much do I owe you". I told her nothing. She insisted. So, I told, "Well If you want to do something, please remember this incident and try to help someone who is in real need."

The lady drove off and she was a stranger in that town in the middle of her long travel. She wanted to checkin a motel and sleep for the night. There was a small restuarant closeby and she landed there for dinner. The waitress came and asked what she would like. The waitress was smiling and happy to take care of the customer. The lady could notice she was fully pregnant and may goto labor at any time. She walked slowly, caried all the dishes, bending down carefully and serving with difficulty not to make any jerky movements. After the dinner is over, when the bill came, the lady placed a $100 bill and the waitress went in to get the change. When waitress returned the lady was gone. The pregnant waitress was surprised. Her astonishement hit the roof when she removed the plates on the table and noticed a tip of four $100 bills and a note on the napkin that said, "Do it to others and it will be back to you".

The waitress went home very happy after the shift is over. She saw her husband already home and in bed. She was ecstatic and went to bed and hugger husband and said, "While we are wondering how we are going to mangnage financially with the new baby coming etc., Lord has sent His blessing today wth $400. *I love you so much Will Hart!"*

Moral: What you do now, will come back to you in the future

ps: *karma has no menu. You get served what you deserve. *
Remember brahmA may be destroyed, but not our karmA. ப்ரம்மா அழிஞ்சாலும் கர்மா அழியாது.

7/24/18, 3:28 PM - A S Rajagopalan: *IDEA what goes comes around*

Once there was a farmer having some cows. He was selling milk and butter. Many people bought form him and there was a baker also in that.

One day, the baker became supicious of the farmer. Is he selling the right amount or cheating! So he measured the butter packet. Instead of 1 pound it was less. He measured another one. And all the 1 pound butter pockets were all less than 1 pound. Baker got very angry and took the farmer to the court.

When the court convened, the judge asked the farmer, "Are you cheating". The farmer replied, No your honor. I am very honest". Judge questioned, "Do you weigh your butter before you sell them? The farmer replied, "Yes, absolutely, each and every pocket." Judge asked "Show me". The farmer replied, "Honor, My method is very primitive. I do have a scale but dont have the proper measure. Judge got angry, "Then how do you weigh the butter pockets?

The farmer replied, "Your honor, long before the baker became my customer, I started buying bread from him. I still do. Everyday when I buy a pound loaf of bread from the baker, *I put that bread on one side of the scale and weigh equal amount of butter on the other side* and give it to him. If anyone has to be blamed, it is the baker, Sir!"

Moral: *In life, you get what you give.* Don't try to oversmart others.

ps: *In Uddhava gitA bhagavAn SrI krishNA says, everything is nasvaram - perishable*. How much one is going to enjoy by cheating, tricking, making profits in unfair practices? All will be gone in a flash. *But your actions are recorded, catalogued and always returned back to you.*

7/25/18, 3:01 PM - A S Rajagopalan: *IDEA - Let go *
A psychology professor was teaching a class to the mesmerized set of students. She took a cup of water and raised her hand. Students were already thinking, she is going to ask, "Is the glass ihalf empty or half full", the standard question. But she didn't. She asked, "Can anyone guess how heavy is this glass of water, I am holding".

All sorts of answers were flying. Half a pound, one pound, 8 ounces etc. She replied, the absolute weight doesn't matter. It depends on how long you hold it. If I hold for a couple of minutes, its ok. Not a big deal. Let us say, if it is an hour, then my shoulders will pain a lot. If its a day, then the whole arm would freeze and I may be paralyzed! In all the cases, the weight of the glass doesn't change. But the duration makes it intolerable.

She continued, "The stress and worries what we go thorugh in our life is like that glass of water. Thinking for a few minutes, nothing happens. But holding in your mind and keep dwelling on that, you will eventually be paralyzed. Can't do any other thing correctly.

Professor continued, *"So, please let go your stress, anger and vengence".* As the day falls, put all your burden down and go to sleep with a clean slate. Don't carry them through the night. Remember to put the glass down!

Moral: We are our own enemy, unless we conquer our senses.

ps: The story applies for both good and bad. Like you can't carry the weight and pain longer, the same is with happiness too. As SrI bAshyam says, all what we see here is alpaha astira phalan (trivial and temporary rewards). You know both happiness and sadness you can't carried on for longer period of time. So put your glass down. That is put your samsAram down. Let go. Dont carry over. DIP - That guarantees no more birth. Then you don't have to carry the glass. Let the table carry it. *nissamsaya: sukamAsvA (stay doubt-free, and distress-free) *

7/26/18, 10:06 PM - A S Rajagopalan: *IDEA - blindness*

Once there was an young beautiful girl. She had everything except eyesight. She was born blind and can't see anything at all. Because of her blindness she hated everything. What is the point of having anything, if you can't see and enjoy. She hated herself also for being blind. One thing, she doesn't hate is her boy friend. He loved her so much and was helping in every turn of her way. He is always there to show his tender loving care. She kept saying to him, "One thing I desperately want is my eyesight. If only I could see, I would marry you immediately and live with you forever."

One day, the local hospital called and told a pair of eyes have been donated and ready. She rushed in and the new eyes were fixed on her. The surgery went well and the young girl was ecstatic. She got her eyesgiht back. She was so jubilaint and the first thing she wanted is to meet her loving boy friend.

The young girl was shocked to see her boy friend was another blind person. She told herself, "Whew.. This is what I loved! The boyfriend asked, "Now you got the eyesight, When can we get married?" The girl rudely answered, "Are you out of your mind. I just came out of darkness to see the world. I am not going to be tied soemone who is blind and ruin my life by constantly assiting him. I am not interested in you any more."

The boy was really heart-broken and was almost burst into tears. He held her hands softly, bid good bye and said, "I wish you live a very long and happy life with whoever you choose, and *please don't forget to take care of my eyes." *

Moral: *People's mind changes when life changes.* Unfortunately, love, value, money, morality, and gratitude etc. lose their shimmer.

ps: Ladder is used to climb up and pushed out once safely up there. In many cases, *parents, teachers, elders are the ladders.*

7/27/18, 10:41 AM - A S Rajagopalan: IDEA - Over and over again

There was one svAmiji who was very pious, followed the rituals very meticulously. Many in town approached to listen to him. But always people have tendency to share their problems and ask for the solution. They cry over their complaints and ask for any remedies. It was like the same problems repeated over and over again by almost everyone.

One day the svAmiji decided to tell a joke to the audience. It was a very sharp and extremely humorus. Everyone burst into laughter with water rolling down from their eyes. A few minutes passed. The svAmiji told the same joje again. Now only a handful of people laughed again. Then for the third time, svAmiji repeated the joke, once more. Now noone laughed. Not even a single one smiled either.

The svamiji then said, "See, you can't laugh at the same joke again and again. So, why are you crying and complaining about the same problem over and over?

Moral: *Keep worrying about the same problems will not solve them. Its a waste of time and energy.* And in fact, it drains you so much, you move away from doing other things right.

ps: In any card game winning or losing depends on two factors. *What cards had been dealt to you and how smartly you play.* Cards dealt to you is what you have blessed with in this life asa result of pUrva karma phalan. How you play is what you do is based on your DBJ (dharma bhuta jnanam). Some people play good and some people play bad - because that is the smartness we all have got. But everyoen can pray. *Instead of worrying and complaining, if you pray, HE WILL change the course* for sreyas, nivrutti dharma, release from bondage.
*Life is short. PRAY Hard. *

7/29/18, 9:44 AM - A S Rajagopalan: *IDEA - What we should be thankful for!*

There were two friends, very close to each other. They used to do everything together, shared their lunch, share their experiences in life etc. One day, both wanted to go for trekking in a remote place.

On their way, they talked about many subjects. In a particular topic, the discussion was very controversial, and the arguments were heated. One of them got a little mad and slapped the other right on the face. The one who got slapped, though got hurt very much but took the incident calmly. He didn't burst out or talk about this to his friend. But he took a piece of stick and wrote on the sand, "Today my best friend slapped me on my face".

They continued walk and after some time, they felt very hot and decided to take a bath in the river nearby. While they were enjoying the swimming in the water, there was a huge hidden whirl of undercurrent water. The vortex was so severe, it pulled the guy down who got slapped earlier. He was shouting in danger and panic. The guy who slapped him, came immediately for the rescue and used up all this energy and pulled him out safely to the shore. It took a while for the guy just now saved from near death to recover from the shock. He thanked his friend so much and went to a stone and carved "Today my best friend saved my life."

The friend who first slapped and saved his best friend asked him, "First I didn't care and hurt you. But you didn't reply a word. But wrote on the sand. Then I pulled you out from drowning. You thanked me with your full heart and then wrote on a stone. Why sand then and stone now?"

The other friend replied, "When someone hurts us, we should write on the sand. Forgiveness called wind and time will erase from the history. But when someone does something good for us, we should engrave it on the stone where it stays beyond nature and time.

Moral: *Value the people who you have in your life,* more than the things what you have.

PS: svAmi Desikan in SRTS says, *svarupa jnAnam (understadning the innate nature of your AtmA) is very essential to see things discriminatively *(viveham). If somone talks bad about body and things, don't worry. Think as if they are talking something that is unrelated to you. On the other hand, if they

tell something bad that you are a sinner etc. wake up immediately and ask for forgiveness and thank them for reminding you how bad you are. Because what they told is related to AtmA.

Anything related to sariiram, ignore. Anything AtmA, pay attention.

7/29/18, 12:31 PM - A S Rajagopalan: *IDEA – Out of the ditch*

There was a Youngman driving his car in a rural area. Because of the rain, the car slipped and got into a ditch. He knew that he can't pull the car out single-handedly and looked for some help. He found a farmer who was working in the field. The farmer was driving horse to plough, and was shouting, "rAma, move fast, go this way, go that way etc." The Youngman understood that rAmA was his horse and requested help from the farmer with his horse.

The farmer agreed to help him, and he came with the horse. The car was not big, and the farmer knew, he can use the horse to pull it out. So, he tied a rope to the car and the other end to the horse.

Farmer started shouting, "Ok ,c'mon rAma, pull, pull". The horse did not move.
Then he shouted, "c'mon krishNA, pull, pull". The horse would not budge again.;
Again, farmer shouted "c'mon Lakshmi pull, pull" the horse was stubborn, and did not move.
Then farmer yelled "c'mon govindA pull, pull" and suddenly the horse pulled the vehicle out of the ditch, safely to the road.

The Youngman was surprised. He asked the farmer, "I though your horse was called rAmA". Farmer replied, "Yes, it is". The Youngman continued, "Then why did you call the horse by all other names?". The farmer replied, "my horse rAmA is blind. I have to make him to think that he had help from others to pull the car out. Otherwise he would not have attempted."

Moral: Sometimes, we won't do a thing unless we know that we have some help. *Don't wait on others to accomplish something.* Otherwise you may always be in a ditch.

PS: prapatti (aka saraNAgati, bhara nysAm, adaikkalam, Atma samarapNam, total unconditional surrender) is primarily to liberate the AtmA from the samsAram (birth/death cycle). Here there is no connection from one AtmA to other Atma {think AtmA is like inert element like Ar. Ne – they don't interact with anything}. The relation like spouse, children, parents, friend, boss etc. all are related to sariiram (body) only. *SOS* mean Save your soul – We call is *SaraNAgaty Only Solution*. Sometimes when your spouse, children or parent not willing to go for prapatti, don't hesitate, save your AtmA. Like the story, we don't want to be blind and imagine some helpwill come on the way.

Rather open your eyes, go and do saraNAgaty. You don't want to be in the ditch forever.

7/31/18, 9:27 AM - A S Rajagopalan: *IDEA – Try, try and don't give up!*

There was a biology professor doing research on various species and their moves. In his research lab, he had fairly large holding tank filled with water. He wanted to test the actions of the shark. So he placed a shark, somewhat small and dropped a lot fish as bait inside the tank.

As we all know, the shark quickly rushed around attacked the fish and ate all of them. The professor wanted to extend his research. He placed a strong fiberglass see through board in the middle,

creating two individual, separate sections. Then she placed the shark on one side and dropped bait fish on the other side of the partition.

This time, shark swam very quickly moved its way towards the fish but got slammed by the fiberglass board. Shark doesn't want to give up. It swam back and approached again with more force to hit the board. This process repeated for a while. Eventually, the shark gave up after a few hours.

This experiment was repeated some hundred times over the next few months. Each time, the shark got less aggressive and made fewer attempts to attack the fish. Eventually the shark gave up, even attacking the fiberglass board and became very passive. No efforts at all.

The professor now removed the partition board, but the shark didn't attack. The shark was trained to believe that there existed a barrier. The shark was conditioned.

Moral: Obstructions and failures are common. But sometimes after experiencing them, don't give up and stop trying altogether. We are all conditioned that failures in the past, is failure in the future and forever. We will be ever unsuccessful. The barrier is in our head.

PS: We are like the shark in samsAram. Happiness and despair alternate throughout our life. And we are conditioned to believe that ultimate happiness is not there and give up. Yes, it may not be there, but not there only on earth, may be in prakriti mandalam. Understanding saraNAgati sAstrAs and properly executing them, one gets liberated. One has a very rare chance to go to nitya vibhuti and *don't lose it. **In other words, we continue to see a barrier in our heads, even when no 'real' barrier exists between where we are and where we want to go*. *prapatti is a very simple process the barrier is on one's head only.*

8/4/18, 1:51 PM - A S Rajagopalan: *IDEA – Love, more powerful than anything else*

A man had a 3-year-old daughter and he loved that child very much. But the father is frugal in his own way of not spending any penny that what is barely needed for survival. One day the little child was playing with a bottle of shampoo and spilled everywhere in the carpet. The frugal dad saw that. He he was so raged and shouted with his firm, authoritative and scary tone to the kid. The child got so scared and was pleading, "Daddy, I didn't know". The man's anger never went down.

The next day, the small child went affectionately to the dad and handed over a box and said, "Daddy, I have a gift for you." The father still not got over from his extreme anger on wastage, reluctantly accepted the box. The child was insisting to open, and so he did. His anger went to climax when he saw it was just an empty box. He shouted at the kid, "Don't you know when you give a gift, you have to put something inside and not hand over empty box, you stupid kid." The child was full of tears and in a feeble voice said, "Daddy, don't you see, it is not an empty box. I blew a lot of kisses for you inside. They are all for you, daddy." The father was so humbled and ashamed at his behavior.

A few weeks later the child passed away on an illness. The father was heart-broken, but the loss can never be repaired. Every time he felt sad and lonely, he will take that empty box and will remember of the child and his misbehavior.

Moral: Love is more powerful than anything else. But it takes time to realize that!

Ps: bhagavAn is like that child. We, like the father get angry and demand many things from the Lord. If we are not satisfied, we get very irritated. But bhagavAn blew lot of kisses and we saw them as empty box. When we get old and everything moves away from us, we realize what we had missed. We didn't care about bhagavAn's loving kisses but went out on worldly pleasures. When those pleasures are not pleasures any more, we think of the compassion of the Lord and ask for His forgiveness. SrIbAshyam starts with get away from alpha astira phalans (trivial and temporary rewards). Uddhava gitA, Lord's krishNA's amazing quote starts with give up everything and hold on to me tightly."

Simply put, *don't forget Him when we are on the seventh cloud! After all He is the one blessed that.*
8/4/18, 1:55 PM - A S Rajagopalan: ps2: In general, love is usually towards something lower, friendship is towards equal, respect is towards higher, bhakthi is towards the highest and surrender is to the ultimate supreme.

8/6/18, 10:41 AM - A S Rajagopalan: * IDEA - Lord's plan*

There was a lazy man lived in a small village. He hardly does any work and try to find an easy way to feed himself.

One day he saw tree full of riped fruits. He decided to steal and quench his hunger. While he was plucking the fruits, he saw the owner of the farm coming on that way. The stealer got scared, got down from the tree and disappeared into a forest nearby.

In the forest he saw a fox with only two legs. It was in a very pitiable condition, with the other two legs it was crawling slowly. He was thinking about how God has created this animal with only two legs, and wondered how it can survive and feed itself !

While he was there thinking deeply, he saw a huge lion with a piece of meat in its mouth running towards them. This guy got so scared and climbed up on the tree and was looking at the lion down below. Surprisingly, the lion did not attack the fox, but dropped the meat and went away. God and His plans dawned on his mind. "God has a way for everyone despite of their ups and downs. This means He has a plan for me too."

Thinking like that, he stayed in the tree that someone would come to his rescue and give him the food. Three days passed and no-one came. Finally became so hungry and frustrated he left the tree and came to the village.

On the way he met a saint. Saint gave him food and water. He told him what has happened and questioned, "Why God was merciful to the fox, but so cruel to me?"

Saint smiled and replied, "Yes Lord has a plan for everyone. You and I are also part of His plan. Son, you took His sign the wrong way! *He didn't want you to be like the fox. Instead he wanted to be like the lion."*

Moral: *Self pitying doesn't take you anywhere.* Instead *cherish the things what you have and see within that, how you can help others.*

ps: post prapatti only 2 types of karmAs exist. apupagata prArabdha karmA *AU* (already agreed to endure left over on the opened box of prArabdha karmA till the end of this life) and AgAmi (post prapatti) karmA *AG* Simply put, AU is the cards dealt to you. AG is how you play them. Concentrate on AG, *good things you can do now, which can even overcome and may even wipe out bad past karmA,* AU. Look at the glass half full and share it with others.

8/9/18, 7:41 PM - A S Rajagopalan: *IDEA – Obstacles are welcome*

Once there was King who was very wealthy and smart. One day, he was curious to learn how people tackle the obstacles at the personal and social level. He had asked his servants to put a big boulder in the middle of the road. Then the king hid himself behind a tree and was watching the reactions.

Many people came across, the wealthy, the learned scholars, old and young people etc. They all went around it, and none was least interested in moving it. And some were getting mad and cursing the King for the poor maintenance of the road. Not even a single person attempted to clear the road.

Then came a poor peasant and was carrying a basket of vegetable to sell in the market. He saw the boulder and instead of walking around it, he put aside his basket and tried to move it. The boulder was huge and heavy, it needed more effort. The peasant put his shoulder and back against the rock and started pushing it hard. It was a huge task but somehow the farmer accomplished clearing the path.

When he gathered back his vegetable basket and started to proceed further, he saw a small wallet lying where the huge stone had been. The peasant was shocked to see that and was curious to open the wallet. In it he saw it was stuffed with gold coins and a note from the King. The note read, “You took the effort to clear the obstacle for the sake of you and others. Here is a small gift for your honest attempt.”

Moral: Every obstacle presents an opportunity to improve. Success breeds only ego. Obstacles give a chance to be creative.

Ps: In the acronym BCD, Birth the first one – in that you didn’t have any say. The last is D, death and you can’t control that. The one in the middle is C, that is choice. You can make a choice, a wise choice in this life. The boulder is like samsAram, birth/death cycle. Many know the perils but care less and just pass over. The one *who sees that as an obstacle, will try to clear that*. {sAdhana chatushtyam} Just like a bag of gold, he will see the eternal happiness as the reward. The peasant by clearing the road, not only helped himself, but more for others too. Prapatti is like that. By becoming a prapannA, whether one becomes a role model, mentor for others to follow or not, but *prapannan's nature changes to sAtvika qualities after prapatti*. Remember DAP. That is a great asset for him and for the society.

8/10/18, 8:48 PM - A S Rajagopalan: *IDEA – Where is the real value?*
The seminar speaker was addressing a fully packed crowd of eagerly listening audience. The speaker took a $20 bill from his wallet and was holding in his hand. He asked the crowd, “What is this?”.l Everyone in a chorus shouted, “It is $20 bill”. Then the speaker asked, “Who wants this $20 bill?” Immediately, all the hands went up.

The speaker said, “Ok I am going to give this $20 bill to you. But before that, please allow me to do this first.” He took the bill in his palm and squeezed and crumbled into a piece of paper ball.

The speaker asked the audience, “Who wants this paper ball?” All the hands went up just like the last time.

Then the speaker told, “My dear friends, I have showed an important lesson in your life. No matter what the abuse and offense I do to the $20 bill, it did not decrease an iota of its value. It is still worth $20.

Often, in our life, situation arises where we are treated low, our life crumbles and grinds us into the dirt. Whatever the difficult situation may be, your value is exactly the same. It never changes. Understand your value and you can soar into the heights”.

Ps: The external shape of the paper $ bill is our body and its intrinsic value is our AtmA. Whatever the shape physically we are, it is immaterial to the value of the AtmA inside. In svanishtAbhignAnAdhikA in SRTS svAmi Desikan talks about how a prapannan can identify and calibrate himself. There svAmi advises, if anyone talks bad about your sariiram, physical appearance (no hair, long nose, flat ear etc.), ignore it. It doesn’t belong to you. But if someone talks bad about your AtmA (how much sin you have done! etc.), go and thank him for reminding you, how bad you are! Lord krishNA advises uddhavA, *sama druk* (equanimity in view) that is *possible if we could follow DIP and DAP.*

8/11/18, 8:40 PM - A S Rajagopalan: *IDEA – Right place*

A mother camel was lying down under the shade of a tree. Next to that was a small baby camel. All the young are curious and ask questions and camel species is no exception.

The baby camel questioned the mother, “mommy, mommy, why do we have huge humps? The mother camel smiled and said, “We are the desert animals. Not much water in desert. So, the Lord has given a huge hump to store water, so we can survive without water over a long periods.

The baby camel was very happy about the mother’s answer, but still curious. Noe it asked, “Mommy, why do we have long legs and feet are rounded? The mother replied, “That is for us to walk in the desert easily, Lord has given them.”

The baby paused for a few seconds and continued with the next question. “Mommy, mommy, why do we have long and thick eyelashes? They obstruct my vision, sometimes? The mother replied, the long eyelashes helps us to protect our eyes from the desert sand, when it blows during sand storm etc.”

The baby was calm and was thinking. Then the baby asked, “I understand now mommy. Hump is there to store water during our stay in desert. Long legs help to walk in desert sand. Long eyelashes protect us from sand going int our eyes in the desert, then why are we in the zoo?

Moral: *Abilities and talent are useful only in the right place at the right time.* Otherwise they go waste.

Ps: In our sampradAyam, jnAnam (knowledge) is very important. But mere understanding alone is not enough without putting them in to proper practice, anushtAnA. jnAnam without Anushtanam is as useless as the tail of a dog. ' _Sunah Pucham Iva Anartham Paandityam Dharma Varjitam.'_

Just like the camel example, if one does not strive to live in place that is conducive to anushtAnA, though he has knowledge, that is just a mere waste.

*jnAnam without AnushTAnA is like without legs; *
AnushTAnA without JnAnam is like without vision.

8/13/18, 10:35 AM - A S Rajagopalan: *Idea - Learn, learn all the way!*

Human life is a precious gift, we often don't realize. The intellectual ability is far higher than any other species. Lord *krishNA while advising uddhavA says, "Of all my creations, I love humankind more".*

Why KrishNA loves more? Because humans can research, design, implement and enjoy many activities which others can't even imagine. Of all the human achievements, the one he does for eternal happiness is the best. Once he understands all happiness and despair in this world, birth after birth is a non-stop chain, he will try to break that cycle.

vedAs claim *ajjAnam-karmA- vAsanA-ruchi-deha sambhandham* (ignorance, actions, past impressions, a desire on them, rebirth) is a vicious cycle. To break that, target the weakest link, ajjAnam.

Let us see what we can learn
1. *Human life is a true gift*. Don't lose it on trivial and temporary pleasures
2. *You are not a resume. * Accomplishments in education, career is insignificant when you die. Imagine in your eulogy, someone is going praise your gpa? or graduation from Harvard? They will talk how kind, loving person you are and what have you done for others
3. *Live every moment Life* though it may be long is nothing but several sequences of events. Every event is important when it happens. Try to maximize thinking that is last event in your life.
4. *Loss is a gain.* We may lose physically, but mentally and morally we gain more through proper blessings. We don't learn by victories, it just adds to our ego. Losses are true teacher and makes us to think inwards and be humble and creative.
5. *Love - The only universal currency* here and everywhere. Be nice, kind and accommodative. If you see a long line behind you, don't grab all the jilebis from the buffet table. Action in life is like a boomerang. Be nice today and you will be awarded nice all along. Love towards bhagavAn matures into bhakti and prapatti. Even in moksham, when we recite sAma gAnam "aham annan aham annam" it is out of extreme love towards bhagavAn. Love and the service born out of that called *kaimkaryam is the only thing eternal. Because it is the innate nature of our AtmA.*

8/14/18, 1:51 PM - A S Rajagopalan: *IDEA - Selfishness?*

A teacher was telling moral stories to the kids. And that day, she was telling about a cruise ship. In that were traveling a young couple. Something hit the ship on the way and the cruise ship started sinking in the middle of the sea. This couple rushed made through their way to the life boat. But they realized there was space for just only one person left.

Then the man pushed the lady down and rushed and jumped onto the lifeboat himself. The woman stood on the sinking ship and shouted, just one sentence.

The teacher stopped reading and questioned the students, “What do you think the woman would have shouted to her husband?” Many answers were flying – “You, selfish man”, “I hate you,” “I know about you the day I married you!”. Only one kid was quiet and not replying. The teacher asked the kid and the kid answered, “Take care of our child”

The teacher was stunned. She asked that kid, “Have you heard the story before?” The boy shook his head, “No. That is what my mom told my dad before she passed away due to incurable disease.” The teacher in a solemn tone said, “That is the right answer”.

Many years passed and the husband died. The only daughter, started cleaning up his belongings and found his old diary. In that the husband wrote, “My dear wife, I know you have a terminal illness. And I wanted to take you one last trip alone in the cruise. But when the ship hit a disaster, I realized that I need to survive to protect our child and so I rushed to lifeboat so quickly. I truly wanted to sink to the bottom of the ocean along with you, but for the sake of our only daughter, I have to sacrifice the death. Sorry I have to let you lie down alone at the bottom of the ocean without me."

The story is finished, and the class went silent, and the teacher could see many glazed eyes.

Moral: *Good and bad actions happen* in the world. But many complexities exist to understand the correct reasoning behind them. *Dont offer judgement too quickly.*

ps: DAP

8/15/18, 7:10 PM - A S Rajagopalan: *IDEA – chANakyA, a great philosopher*

Many are familiar about chANakya. He was a great counsel to the King Chandra gupta mauryA and one of the greatest philosophers, economist etc.

One day, it was dark and the great chANakyA was working on some important papers under an oil lamp. A guest came, and he wanted to ask something. chAnakyA, immediately went out to the next room and brought another lamp. He extinguished the old one and lit the new one.

The guest was puzzled. He enquired, “Is it common practice or a custom to do that?” chANakyA replied, “No, it is not.” He then continued, the lamp I was using earlier was using King’s oil. So, it should be used only for royal work. Now you are my guest and I have to discuss with you personally. *So I opted for my own resource.”*

Moral: Honesty, fairness and justice to the core.

ps: *Think how much of someone else’s resources, we use so frequently*, casually and take them for granted. For example, using the pen, writing pad from office, talking personal issues during office hours, extending the lunch hours etc. Never imagined where the core of honesty starts from. Every single act like this is stealing and cheating; may be a minor one. Never imagined where honesty should start from! And we sometimes get angry on people when they are engaged in things other than taking care of you as a customer! Where is the justification?

Upanishad declares “sathyam vada dharmam chara - dharmam Here is a place where one can *attempt to put that a little more in practice.*

8/16/18, 5:15 AM - A S Rajagopalan: *IDEA – Horse and the goat !!! *

A horse and a goat were brought up by a farmer. The horse got sick one day, and the farmer took it to an animal doctor. The veterinarian checked and said, “Your horse is infected with a virus. I will give the medicine and he has to take for 3 days. If there is no cure by then, we may have to put him down”. The goat standing nearby, listened to the whole conversation.

The 1st day farmer gave the medicine to the horse and left. The goat standing close by cheering up the horse. “Be strong my friend, you can do it”. On the 2nd day the farmer gave the medicine and left. The goat got pumped a little more and was shouting, “C’mon you horse, get up and go. Otherwise they will put you down permanently. I’ll help you, c’mon stand up.”

On the 3rd day again the farmer gave the medicine and left. The goat got really serious and was yelling, “Oh horse c’mon, you can do it. Listen friend, its now or never. Get up and have some courage. C’mon, c’mon, I wil lcount one, two, three. Please have strength and try. Good, good. Now a little more. Yes, yes, yes. You did it. You are the real champ.”

The horse slowly started jumping around and paced nicely. Now the farmer suddenly came there and witnessed the horse pouncing well. He shouted, “Oh God, it’s a miracle, miracle. My horse is cured. I am so happy. Everyone, we must celebrate this. Tonight I am going to give a huge party for everyone. Let’s have the goat for dinner!!!”

Moral: *Many times a good act slips away without recognition,* and in some cases, it is snarled into a punishment!

ps: *Learning to live without recognition is a skill * and a it’s a great blessing. *Leaders are like ladders*. Looking back on our lives, many, many have shaped to what we are today. It is like the ladder that helped us to climb to our glories. Rarely ever, the ladder gets any credit. Instead it may be kicked down. Parents, relatives, teachers, good friends, strangers etc. everyone had some role to play.

svAmi desikan in SRTS advises about constant thinking and praying to our guru paramparA (lineage of teachers) is essential for prapannAs. There he mentions, anyone who is directly or indriectly responsible for one to move into this prapatti mArgam (path of total unconditioan surrender), the prapannA should recognize them and needs to be thankful for. At least the minimum, don’t prosecute them!

ps2: *We should never look down on bhakti yogam and those who practise them*. After all, without those rishis elaborating the prapatti concept, imagine where we would be!

8/16/18, 12:31 PM - A S Rajagopalan: *IDEA – Can you be late?*

The father with palpitating heart and full of emotion pacing in the hospital waiting room. He saw a doctor entering in a hurry, after being called in for an urgent surgery. The surgeon quickly changed his clothes and was rushing into the operating room.

The dad saw that and quickly jumped on the surgeon, “Why it took so long for you to come? *Don’t you doctors know, patients are more important than your fun! * Don’t you realize my son’s life is on the edge! Don’t you have any sense of moral responsibility?”

The surgeon smiled and replied, “I was not on duty at the hospital and rushed in immediately as soon as they called me. And now, I wish you calm down and allow me to do my job.” “Calm down” the father shouted, “what if your son is on the table there! Imagine what would you do, if your son dies waiting in there for the doctor? The surgeon smiled and said, *Life is in the hand of God. We, doctors can’t prolong any one minute more than what He decides!* But we are doing our job earnestly, *hoping God’s grace will be there.”* The father murmured, *It is so easy to throw advice when you are not involved”. *

It was a long successful surgery. Finally the surgeon came out and with a rejoicing tone addressed the father. "Thank God, your son is saved. He is alive now". The surgeon as he spoke was rushing out and told, "If you have any questions, ask the nurse" and left the building.

The father with an exhaustive tone said, “Can’t he spare even a minute to update the status of my son? What an arrogant fellow!”

The nurse overhearing all these answered the father with a broken voice, “You know, the surgeon lost his beloved wife yesterday on cancer. Today he was in the middle of burial when we made urgent call for him to come immediately. And now he did and saved your son’s life. *Now he is rushing back to complete the burial.”*

Moral: *Never judge anyone,* because you never know how their life is and what they are going through!

Ps: Duty and moral obligations are very critical for any man in their life. Our sanAtana dharma put a heavy emphasis on their importance in personal life too. Starting from “sathyam vada dharmam chara” {speak the truth, follow the righteousness} which is applicable for everyone to classified duties based on varNAsrama dharma needs to uphold by everyone. For example, sandhiyA vandanam, is so essential for the male trivarNikAs having the yajjOpavitham. This ritual, duty of the performer is dependent on the time of the day. Our sAstrAs say, *even in the middle of antima samskAram of one’s mother, it can be, and should be interrupted if the sandhiya vandam is called for at that time.* The duty (or the loan) we need to pay for devAs, rishis and pitrus needs to be followed including prapannAs. And with the exception of pitru kAryam those are applicable for Sri vaishnava sanyAsis too.

8/17/18, 11:50 AM - A S Rajagopalan: *IDEA – Hare and tortoise, the famous story, never ends!*

We all know the famous hare and tortoise story from our childhood. Both had a race to determine who is faster and agreed to run on a route. The hare went ahead, but took rest under a tree and fall asleep. Meanwhile the tortoise slowly pushed itself towards the winning line and claimed victory. The hare woke up and realized it lost the race.
Moral: slow and steady win the race

Well, let us continue. The disappointed hare did some thinking and found that he lost due to his overconfidence and carelessness. So, he challenged the tortoise for another race and both agreed. This time, the hare went as a straight shot from beginning to end nonstop and won the race.
Moral: Good to be slow and steady but not always.it's better to be fast and reliable, sometimes.

We continue further. Now the disappointed tortoise did some soul-searching. So, the tortoise challenged the hare again, but slightly on a different route. Hare, as determined as he, ran fast at his top speed. But he came to the bank of a river. The finishing line is on the other side of the river. Hare got confused and sat there wondering. Meanwhile, the tortoise slowly came up and swam through the river, reached the goal and won the race.

Moral: Identify your strength and core competency change the playing field.

Oh well, the story doesn't end there. By this time the hare and tortoise have become good buddies. Both did some thinking together. They try to devise the best method for the last race. Both sought advice from a sAdhu (noble man). He advised if they work as a team it would be beneficial for both. So, the first half the race on the land, hare carried the tortoise, and in the second half of the race on the water, tortoise swam carrying the hare. Lo and behold, both won the race, and both reached the destination at the quickest pace.

Moral: However individually the skills are great, in many times it is good to work as a group, harnessing the individual competencies of everyone. But you need a leader to show the vision and get the best out by synchronizing everyone.

ps:
To achieve success, you don't need to be a genius! Change the focus from strong enemies to your own strength. Do things on your own way rather than trying to emulate others. When we talk about sampradAyam, tell the greatness of it and stop blaming or putting down others. *Concentrate on how we can be a better person than complaining about others. * That is at the individual level.

You can't achieve everything by a single man. *You need a group (gOshti). You need a leader (guru, AcAryA) and you need to have the same vision (prapatti and mOksham). And above all, you need commitment, loyalty and happiness in doing the work.*
8/17/18, 12:06 PM - A S Rajagopalan: ps: We all learn so many strategies and tactics handled by bhagavad bhAshyakArar - where to hit straight, where to move away, where to wait, where to send others, where to join the whole force, and where to tap individual strength. Without AcAryA, the general of the battalion, efforts would be futile.

8/18/18, 9:12 AM - A S Rajagopalan: *IDEA – mantrA to solve all problems*
There was a farmer lived with his family. He wanted to be free from all problems and worries of the world. One day he saw, his friends were all sitting down under a banyan tree and listening to an old saint. He wanted approach the saint and ask for a mantra to solve all of his problems. After the session is over, when the saint was alone at last, the farmer immediately jumped into the feet of the saint.
The farmer was pleading like a child. And the saint smiled like a father. The farmer wanted to pour down all his problems in front of him. He started saying, "I don't like my wife, she always curses me; I tell my children and they never listen to me; I work hard all day but my fields are not fertile enough; I am surrounded by people who are always jealous of me, I don't have much savings after working all

these years, I..” He was about to add more, but stopped, because he couldn’t control his tears and broke down.
Patiently listening to all these, the saint replied, “Son, you should not be attached to the things. Leave the things that you cherish and follow the path of dhrmA.”
The farmer heeded to the saint’s advice, returned home and immediately packed his belongings. Very determined was he, told his wife and children in a firm voice that he is leaving everything – wife, kids, home, land etc. He imagined that he has transformed into a saint, and proud of dropping everything at a snap without a second thought.
The farmer newly turned saint was walking and walking and tired after a long day towards unknown destination. He forgot to pack food and bed. For a moment, he thought of returning, but his ego crushed that thought. Losing most of his energy and ravenously hungry, the farmer slept under a tree.
In the morning someone shook him up. He saw the old saint who advised him was standing there.
The saint enquired about his condition and the new look. The farmer was angry and was lamenting to the saint. “I left my wife; I left my children; I left my land; I left my wealth;” and he couldn’t continue further as tears broke out. The saint smiled and advised, “Son, go back to your wife and apologize to her; spend an entire day with your kids; seed and cultivate the land with full focus. Not all these, I wanted you to leave, but to leave the things that make your life. *I wanted you to leave the “I” that you use all the time.* The farmer was confused. The saint continued, “The best friend for you can be that “I” and unfortunately, it can be the your worst enemy too”.
Some years passed, and the old saint was never seen. But in his place, under the banyan tree, our farmer was sitting and listening to the problems of his friends and was *preaching the same advice.*
Moral: *Most important thing to renounce is “I” and probably that is the last thing is ever considered, if at all.*
Ps: sanyAsAsram is not leaving everything and running to forest. In fact, *a sanyasi needs to indulge more with people and things, but with a thought “na mama.”* The attitude of serving everyone without any expectation in return is the core of sanyAsramam; and not the public announcement, robe or name calling. Look at *svAmi desikA – gruhastA dharmam and sanyAsi qualities.*

8/19/18, 9:27 AM - A S Rajagopalan: *Idea – anyatA sambandhA *(affinity to other things) - *{Opposite of na mama*}

{See whether you understand this. If not, aDiyEn will do a lecture. Sometimes, listening is easier to understand than reading)
The efficacy of prapatti is valid as long as the prapannan is not doing bhagavad and bhAgavatAs apacArams. Among the apacarams towards bhagavAn, the foremost is defined as liking, connection, link, association, friendship to other lower devatAs (in fact all other devatAs are lower, we learned in paradevata pArmArthyadikAra in SRTS and that is why we did prapatti to Lord SrIman nArAyaNA. He is THE only one who can grant mOksham).
Now, anyatA sambandham in case of worldly pleasures is what we will discuss here. It is a *continuation of (answer to) yesterday’s writing of IDEA – mantrA to solve all problems (na mama*) farmer example.
Many times, we have eluded prapatti is like the wedding – It is AtmA wedding, where bhagavAn is the purushan (husband) and we, all jIvAs are patnI (wife), similar to deha vivAham.
Deha vivAham – deha husband and deha wife {for example say sItA and rAmA}
Atma vivaham – Atma husband, Atma wife (paramAtmA, jIvAtma)
But pAtivratA dharmam is far more important for the Atma wife than the deha wife. Will explain them here

1. sItA may love *her* profession, wealth, brother, mother, sister etc. more than rAmA. In many instances, rAmA may not care or powerless and could not do anything. Now compare that to Atma vivAham, who is the wife? We jIvAs are. What we like? Worldly things. We like worldly things more than the husband!! Unlike rAmA, the paramAtmA does care if we indulge excessively on worldly pleasures and He has the ultimate power and authority.
2. sItA does *not care about husband* – or his relations, work etc. Again here rAmA can't do much, because he is powerless. But in Atma vivAham, who is the husband? bhagavAn. Who are His relatives and likings? bhAgavatAs, good actions and dharmA. If we, the jIvAs does not care about paramAtma's liking and His relatives, remember He does care and He is powerful.
3. What is the solution here?
a. sItA changes herself and loves what rAmA likes. That is jIvAs change themselves and love only what paramAtmA loves. [anasuyA's advice to sItA in SrImad vAlmiki rAmAyaNA – "SitA, for a married woman, husband is everything"]
b. Next, does rAmA changes himself to love what sItA likes? Does paramAtmA changes Himself and loves what all the things jivAtmA likes? Not so. At least not all of them. If the jIvAtmA deserves the reward and it is good for them, then He will (remember mAyA mayam and manO mayam from Uddhava gItA).
c. What is the ultimate solution? The things what rAmA and sitA both like are the same thing. In deha vivAham husband has to like all the things wife likes and vice versa. almost Impossible. That is why we have family feud. In Atma vivAha, when is it possible where paramAtmA and jIvAtmA likes the same ? – When jIIvAtmA likes only what paramAtmA likes. That is derived by jIvAtmA saying, "I don't have any personal liking. Whatever You like, that is my liking too" – na mama
So any action we do, the reward is not proportional to our performance, it is derived somewhat aling with your prArabdha karmA.
Will explain more in next writing.

8/25/18, 4:52 PM - A S Rajagopalan: *IDEA - The mother*

It was a big fancy restaurant where you could see all well-to-do were dining. In a corner, there was an old and feeble mother with her son sitting next to her. She was very clumsy with her shaky hands dropping the food everywhere while eating, and making unpleasant gestures and sounds etc. Others in the restaurant felt the whole scene was very disgusting.

After the dinner, the son who was not embarrassed even a tiny bit, slowly cleaned the food from her clothes, rearranged the plates on the table and slowly took her to the wash room. There he cleaned her dress, hands and face. He paid the bill and slowly was walking out of the restaurant, holding his mother.

An old man, at that time who was eating inside called out and asked, "Hey Son, don't you think you have left something behind?" The whole restaurant burst into laughter imagining the clumsy act and unpleasant ambiance. The son politely replied, "No Sir. I haven't".

The old man replied, *Yes, Son. You have left a moral lesson for every son, and a loving hope for every mother".* The restaurant went silent

Moral: However great you may be today, don't forget the past and especially those who gave you the life and shaped you.

Ps: gAyatri mantra is called the mother of all mantAs and is the one protecting our body. It is utmost important for everyone who wears the yajJopavItam (pooNal) to perform the prescribed nitya karma. However busy one may be in one's professional life, reciting at least a minimum is recommended. bhagavAn has given this wonderful sariiram for us to be enjoyed 24 hours a day, and we give *just 24 minutes back to Him saying Thanks!*

8/26/18, 6:16 AM - A S Rajagopalan: *IDEA - Money in the bank*

It was late in the evening and in a park bench, a man was sitting all with alone with his hands over his head. He seems to be taken over by deep misery and was very much upset. An old man passing by stopped and enquired why he is so depressed. He said, "I am a businessman and lost most of my money in bad deals and the debt is way over my head. I can't see any way out".

The old man was patiently listening to the awful narration, then replied, "Son, I believe I can help you". The old man asked his name and wrote a check saying, "Take this money. Go and work again on reviving your business. Meet me here exactly the same time one year from today and you can pay me back at that time." Saying these words, the old man quickly moved away. The startled businessman saw in his hand a check for $1 million signed by Warren Buffett, one of the richest men in the world.

The businessman thought that he could cash in the check and instantly erase his worries. But another mind said, that this money is a sure thing. Keep it in a safe and give a shot working hard on the business once more. With renewed optimism, he toiled hard and dealt smartly on his deals. Within a few months, he was out of his debt and the business started moving in flying colors.

Exactly one year later, he returned to the park with the uncashed check and met the old man.But just as the businessman was about to hand over the check and share his success story, he saw a nurse came running and grabbed the old man.

She shouted, "I am so glad that I caught him now. I hope he is not bothering you. He is always escaping from the old age home and telling people that he is Buffett and giving check to everyone." She slowly led the old man away by the arm.

The businessman stood there shocked with an amazement. All year long he was wheeling and dealing, buying and selling, convinced that he had a million $ behind him. Suddenly, he realized that it wasn't the real money, but the thought of having it, turned his life around. It was his belief that drove him to success.

Moral: *Sometimes, just the perception alone can bring magic.*

ps: prapatti guarantees mOksham, as we hear, but tough to convince by science or by any video. It is the faith in the philosophy, pramANAs and the elders that makes one to do saraNAgaty and be a better person (DIP & DAP). Whether mOksham is there or not after death, but surely it turns around the behavior of the those who have done saraNAgati. That is the real reward one can see right in front of their eyes. It is just like reading the last page of Agatha Christie novel first, then there is no charm in the rest of the book. It is *the expectation of the forthcoming ultimate bliss, that makes one to care less on the trivial and temporary pleasures of the world. *

8/26/18, 9:34 PM - A S Rajagopalan: *IDEA - The expert*

A huge jumbo jet airplane was grounded. The owners of the plane tried several technical experts to repair to get the plane going. But no success. None of them could figure out the problem and the fix for the engine.

Then came an old repairman. He used to be repairing on propeller planes at his young age. He was carrying a huge bag of ancient tools and went straight to work.

He inspected carefully the engine location, up and down and the owners of the plane were eagerly gazing at him as he is their last hope. The old man after several minutes of inspection of going around, finally reached his tool bag. He pulled out a small hammer and gently tapped on the side of one of the jet engine blades. Lo and behold, the engine started kicking and run into full speed as if nothing was wrong before. It is fixed, the owners were gleaming with joy. The old man put the hammer in the bag and slowly walked out without asking for anything.

A week later, the owners got a bill for $10,000 from the old man. One of the owners screeched from the bottom of his throat, “What! He barely did anything and that fool is demanding a ransom now?” They wrote a harsh response letter accusing the charge is so ridiculous and demanded an itemized bill.

Few days later, the old man sent the itemized bill:
Tapping with a hammer $2
Knowing where to tap $ 9,998
Total = $10,000

Moral: *Effort is essential but not any more than where to make the effort.*

Ps: bhakthi is important and so is charity, good moral character, etc. But most people are clueless and don’t realize that the punyA and pApA derived from those are not the panacea for liberation. The currency to get the ticket for permanent bliss is beyond all these called prapatti. That is why *our AcAryAs are so great, knowing where to tap the hammer!*

8/27/18, 11:25 AM - A S Rajagopalan: *IDEA – The race of life*

I was going on my bicycle on a long straight road, as a casual exercise and noticed someone about half a mile ahead of me was going on a bike too. I could see that he was going slower than me. Suddenly an emotional kick sets in me and I wanted to catch him. I have a mile or so to go before taking a turn.

So, I started pumping on the pedal faster and faster. I was gaining on the speed and our gap was getting narrower. Now I am just only 100 yards away, and I put all my energy and almost standing up on the pedal. If someone was witnessing me, they may think I am practicing hard for Tour de France.

Finally, I caught up with him and quickly passed him by in a flash. For a moment, I felt victory, crowned as a champion in my own mind. “I beat him”, a great feeling bubbling inside. But looking at him, he doesn’t even know or care that we were racing! He was going as slow as he was before and didn’t notice much about me.

Suddenly, I realized in my peak of adrenaline, so focused on competing and winning the race, I had missed my turn. I overshot six blocks and now I have to turnaround and go all the way back and was already late on my other daily chores!

Moral: *Most competition and race in our lives is self-inflicted.* It is a never-ending cycle. Always someone is above you and someone is below you. Ask yourself, what you are fighting for?

Ps: *For prapannAs, the rest of the stay on earth is so miniscule.* We are all having the boarding pass and traveling on the same plane. Some in 1st class and some in business and we are in economy. What is the difference it makes, when we reach the destination? Zip. *But during the journey each one according to their affordability (karmA) enjoys the travel.*

We unnecessarily focus on competing with other bhAgavatAs, co-workers, friends, family and trying to outdo them or trying to prove that we are more successful or more important! We spend our time, energy and emotion in *running after them in an imaginary competition,* and miss out our own path, life and commitments.

Remember there is always someone is going to have a better job, bigger house, nicer car, kinder spouse, better behaved children etc.! Don't be jealous but be happy for them. After all, bhagavAn gives everyone the whole pie. But doesn't cut the slices according to our wishes!

There is no competition in the ultimate destination (mOksham). *Run your own race, at your own pace and at your own content level. Wish others well.*

8/29/18, 10:38 PM - A S Rajagopalan: *IDEA - e pluribus unum*

There was a temple in a small village. Many were doing noble services and one among them was a water bearer. He used to carry two equal pots hung on either side of a pole which he carried across back of his neck.

Left pot had crack and water used to leak out and the right one was perfect. Everyday the water bearer could deliver only 1 1/2 pots of water only because the cracked pot could hold 1/2 pot of water only.

After a couple of years, one day the cracked pot felt very sad and told, "I am ashamed of myself. While the other pot does a perfect job and proud of it, I feel like handicapped. Though I want to do a perfect job, I could not because God has created me with a flaw. I feel very sorry that I can't be of full use to you for all the efforts you put in.

The water bearer felt sorry on the cracked pot remarks. With a huge compassionate tone, he said, "Don't worry. Lord creates many things and everything has a purpose. Cheer up and look on the bright side. See those nicely bloomed colorful and fragrant flowers on your side of the pathway. That should cheer you up". The pathway ended after a few yards and the cracked pot felt sad again!

The water bearer said to the cracked pot, "I want you pay attention. How beautiful those flowers are! And surely you can notice they are all on your side of the pathway and the other side is empty dry land. You know why! When you are leaking those waters, actually you were watering the plants and they are all blossoming nicely everyday. And the following morning, they were all plucked and tied

into beautiful garlands and were adorned by the Lord in the temple. Without you being just the way you are, the Lord would not have those fragrant flowers.”

Moral: Everyone of us think that God has created us with some flaws. We may think we are cracked pot and so are useless and inefficient in our view. But *bhagavAn never creates anything to go waste.* Somehow *He makes every flaw tun into a blessing in disguise.*

pa: svAmi desikan says *prapannan is the one who is sad before and never after.* That "before" is before prapatti and "after" is after prapatti. We realize that we are all equal in moksham, that is definite. But on earth here, in many aspects we are all different, not equal. That is not a flaw, but by design only. bhagavAn had created leela vibhuti to different from nitya vibhuti and of course thats why we are all different. *e pluribus unum - Out of many, one. * *Though, we are different by DBJ (dharma bhuta jnAnam) but united in the same DJ (dharmi jnAnam).*

8/31/18, 8:59 AM - A S Rajagopalan: *IDEA - More than the Lord?*

There was a nice temple next to a beautiful large river. Many people in the village were spiritual and they were attached to the priest there, who was honest, pious and acted as a mentor to everyone.

One day, the river got wild and huge floods were breaking out and water getting into the village. The village people called the priest to join them on the evacuation and reach a safe place. The priest refused and said, My Lord will take care." They were all disappointed and left.

The floods got very rampant and trying to fill the village streets. Some good people trying to escape in boats, came by the temple and called the priest to join them in their escape. Priest answered the same and refused to join and they left.

The floods rushed in to an extremely dangerous level. Many house were completely immersed and the priest climbed up on the temple tower thinking its high enough as a safe haven. He saw a rescue helicopter circling on top and they dropped a rope ladder for the priest to climb up. Once again, the priest refused and said the Lord will answer him and will take care and the helicopter left.

The water level still climbing up and now touching priest feet who is tucked himself on top of the highest stage of the temple tower. Now the priest got really scared and frustrated. He shouted, "Oh God! I am a true servant of You and completely dependent on You. I had an immense faith on You that You will come and rescue me personally, but what a huge disappointment! You deserted your true servant!"

Saying these the priest dozed off in tiredness. He had an interesting dream in which he was angry at the Lord that He dropped him in the right moment when he needed. Lord replied, *"I didn't desert you. I came three times through honest devotees. You are the one refused.* You learned a lesson now, still I want to be nice. Next time, understand and don't refuse the true devotees."

Suddenly, clouds fizzled and bright sun came out. The water started receding fast and the priest felt happy and went down.

Moral: *Lord helps in many ways but not necessarily the way we demand!*

ps: bhAgavatAs are more important than bhagavAn in paying respect and treating with honor. After all, any parent will be happy to anyone who is cordial and loving to their kids more than to them. svAmi desikan on SRTS says purushArtta kAhstai - extreme level of happiness and ultimate bliss lies with bhAgavatAs more than with bhagavAn. *Treat bhAgavatAs nicely and you attain bhagavAn easily.*

9/1/18, 8:30 AM - Ramesh Raghuraman Australia: *swarUpakrtha dAsyam*

svAmi rAmAnujA at the ripe age of 92 was dictating sri bAshyam to kUrathAzhvAn, who was taking notes.

At one point, svAami rAmAnujA said to write *jEvAthmavirku jnAtruthvamE pradhAnam sEshathvathai vida"* meaning that for jEvathma posession of knowledge (jnAtruthvam) ranks higher than posession of its servitude nature (sEshathvam).

AzhvAn totally disagreed and kept his thUlikai (sort of pen to write in those days) down. He said to Swami, sAstram may says so, its your concern. But for me, it is not according to our sampradAyam.

Swami with a tone of order said "I am telling, so you write".

AzhwAn replied " I can't svAami, you only taught me that *sEshatvamE pradhAnam*, now how can you ask me to write otherwise?"

"For disobeying AchAryan words, you will get rouravAdhi narakam, go away" svAmi said.

"dhanyOsmi" said AzhvAn and moved himself out and started staying in the "thinnai" outside.
9/1/18, 8:32 AM - Ramesh Raghuraman Australia: Two days passed. People started commenting about svAmi how meanful he was to AazhvAn. AzhvAn simply not bothered to over hear these comments and was staunch in his belief that what he was doing is exactly as per svAmi's wish.

On the third day, svAami asked AzhvAn to come inside. svAami continued with sri bAshyam. Now svAami said to write *"sEshatvamE pradhAnam"*. AzhvAn took the thUlikai and wrote exactly what Swami said.

Looking at this incidence,
- when svAmi said to go away, AzhvAn didnt question or say a word asking why should I go? *Instead he simply obeyed what svAmi said.*

- when svAmi asked to come inside AzhvAn didn't question or say a word asking why do you want me to come inside now? *Instead he simply obeyed what svAami said.*

- when svAami asked to write *"sEshatvamE pradhAnam"*", AzhvAn didnt question or say a word asking why do you want me to write this now - when three days ago you told me to write *jnAtruthvamE pradhAnam?* *Instead he simply obeyed what svAmi said.*

From these we can see the height of AzhvAn's servitude towards svAmi rAmAnujA. He does pure service (kainkaryam) to svAmi not in any anticipation of his grace, but mere state that rAmAnujA is svAmi and AzhvAn is dAsan. *This is swarUpakrtha dAsyam*

9/1/18, 8:35 AM - Ramesh Raghuraman Australia: A question will still linger in our minds, *why did AzhvAn refuse to obey svAmi words* when svAmi asked AzhvAn to write *"jnAtruthvamE pradhAnam"* ?
9/1/18, 1:13 PM - A S Rajagopalan: Nice writeup Ramesh svAmin.

Briefly *"seshatva pArantriya dAsatva" kaimkaryam* the cetanan aspires for.
seshatva - the mere existence for bhagavAn only
pAratantriya - absolutely no independence
dAsatva - with jnAnam (both DJ and DBJ) distinct from acetanam aspires to do servjce
kaimkaryam - executing that attitude in action

Our sampradAyam is built upon a strong foundation of doing service (kainkaryam) based on the relationship of *'sEsha-sEshE*' or *'svAmi-dAsa'* bhAvam. sAstra is very silent on this but our sampradAyam highlights its importance.

When this foundation (i.e doing kainkaryam or even perception of doing kainkaryam arising out of *sEsha-sEshE or svAami-dAsa bhavam towards bhagavAn, AchAryan or bhAgavathA*) is under threat or attack, our whole sampradAyam begins to crumble and tries to fall apart. Our pUrvAcharyas will never let this to happen and challenge against it immediately.

If AzhvAn would have written that *"jnAtruthvamE pradhAnam"*, then *sEshatvam* would have taken back stage. Kainkaryam may get impaired and will cause *jEvAthma swarUpa nAsam*. Hence AzhvAn refused to accept anything which will shake the foundation of our sampradAyam.

Our pUrvars have challenged and refused to accept actions of even be their own AchAryan, if their action can *cause an impairment to kainkaryam arising out of swarUpakrtha dAsyam*, which is the very foundation of our srivaishnava sampradAyam.

kshamikka prArthikkirEn.

aDiyEn dAsan.

9/2/18, 6:04 AM - A S Rajagopalan: *IDEA - arjunA and krishNA*

Arjuna and Krishna used take a stroll around the town everyday. One day, a poor brahmin came across begging. Arjuna felt pity and took a bag full of gold coins and gave it. The brahmin left the place, but on his way home, a thief robbed the bag. Grief stricken the brahmin thought that was his fate and started begging again.

Both Arjuna and Krishna came across and surprised to see the same brahmin begging again, the next day. The brahmin told what had happened and once again Arjuna took pity and gave away his diamond ring. The happy brahmin wanted to be more careful. He put the ring in an old pot in his home to safeguard it. Unfortunately his wife, who broke the usual pot she takes to bring water, took this one without realizing. When she dipped in the river, the diamond ring slipped away. Brahmin came to know this and was very sad. He cursed himself for his fate.

Next day, he started begging again. Now Arjuna and Krishna saw him again. Arjuna told that no one can help him and his fate is like that. But Krishna smiled and gave the brahmin two pennies. Arjuna

was stunned! How come Krishna thinks two pennies will make a difference while a bag full of gold or a diamond ring couldn't help. Krishna read his mind and said smilingly, "Let us wait and see".

The beggar walked away with two pennies and on the way he saw a fisherman who just got a new fish which was struggling for life. The fish seemed to be almost dying and the beggar took pity on it. "What is the use of these two pennies for me? Instead let me buy the fish and save a life", with that thought he bought the fish. When he tried to drop back into water, the fish coughed up something that was stuck in its throat. What a surprise, it was the diamond ring.

The brahmin was so ecstatic and started jumping, "I got it. I got it". The thief who stole the gold coins heard that noise and got scared that the owner is chasing him with a crowd. He dropped the bag and ran away to save his life.

The next morning the jubilant brahmin met Arjuna and Krishna, and narrated the whole set of events and thanked Arjuna for his generosity and left. Arjuna turned towards Krishna with a curious look! Lord understood and said, "Arjuna I know what you are thinking. How come the two pennies that made a difference when a wholesome of gold coins and diamond ring couldn't.

When the brahmin got gold and diamond, the only thought was about him. He wanted to save and live happy. But with the two pennies, he sacrificed that and saved a life of a creature. Because of the selfless act, I took care oh him. The truth is "Oh Arjuna when you help the weak and needy, you are doing my work and in turn, I help you".

Moral: Two pennies spent on others those deserved is far more than two million earned and saved for themselves, in the eyes of the Lord.

ps: bhagavAn loves selfless acts. Thats leads to the great understanding of na mama. When we say, "I am nothing and don't own anything", bhagavAn says, "You are mine and you own everything".

In Tamil aga nAnAnUru there is a saying - *vittArai viDAtAL tiru. * *Those who give up, will not be given up by SrI mahAlakshmi.*
9/2/18, 11:49 AM - +1 (845) 464-0071: There is another moral to this story. i.e 2 pennies given to us by Krishna is worth two millions earned from.other sources.

Harisharanam
9/2/18, 12:07 PM - +1 (845) 464-0071: Another thought from the story of Arjuna and Krishna. Lord Krishna will only give you things to us that is in our best interest. This is why devotees don't want anything from anyone else. If is like if my husband did not give me.a saree I will not accept anything from anybody else.

Harisharanam
9/2/18, 12:50 PM - A S Rajagopalan: aDiyEn. wonderful views. We can derive many meanings left to the creative thoughts of bhagavatAs.
aDiyEn extend a couple here.

1. The brahmin gave the 2 pennies thought its worthless to him. That itself brought wealth back. What would have been if he has really given up something of great use to him?

2. brahmin thanked only ArjunA. But never realized bhagavAn was behind all these, just like we also dont realize mAyA mayam but think only mano mayam.

3. arjunA did not ask directly. No need. bhagavAn reads his mind. We also dont need to recite a list to bhagavAn. He knows our struggles.

You can keep exploring. Anything with bhagavAn krishNA lot of inner meanings, but we can't even scratch the surface, usually.

9/2/18, 11:09 PM - A S Rajagopalan: *IDEA - I like to see God!*

There was a little boy who was in the 3rd grade, pleasant, honest and very helpful. One day he told his parents that he wants to see God, and the parents tried to convince him that is impossible. The young boy didn't want to accept it, and was very persistent. One day he packed a huge lunch and told that ge is going out to see God

After walking for a while, he was very tired and sat under a tree. Caught up with a huge hunger he quickly opened the lunch packet. It was soft idlies and chutney with bursting flavor. He saw an old woman sitting there looking pale and miserable. Something happened to this little boy and felt sorry for her. He took one idly and gave it to her and she immediately accepted with a joy. Her gratitude was so kind and genuine with wide open eyes and a large smile. Something that attracked this little boy about that smile. Then he gave another idly to her and she had the same smile. Both were sitting and sharing idlies. No word was spoken and each onevlooking at the other. The whole afternoon went by and it was getting dark.

The little boy got scared a lbit and ran back to his house. His mother saw his face and asked him "How come you're so happy today", and this little boy said "I met God and I had seen God having a huge smile on bright face. I never knew it was a woman"

The old lady also went back home to her home and her son
was stunned looking at her and asked "How come you are having such a bright and happy face" and she replied "I ate idlies with God today and He is much younger than expected."

Moral: Most of the time we underestimate the power of a kind word, a smile, a touch or a smallest act of tlc (tender loving care).

Noone knows how God will look like here! People come into our life, for a reasaon - may be for a second or a whole lifetime. Accept all of them equally.

ps: *"samadruk vicarsva ghAm*" Lord KrishNA advised uddhavA. see bhagavAn in everyone - We, that is everyone of us, is the sariiram for the Lord and He is the single, unique paramAtmA. *Look at DJ (dharmi jnAnam) with a transparent DBJ (dharma bhuta jnAnam).*

9/3/18, 11:25 AM - A S Rajagopalan: *IDEA – God provides*

Once there was a generous King ruled over a part of India. Every day two people came for begging to his palace. One of them was old and the other was young. The King was very benevolent, and he gives

them plenty of food and other things. On receiving the alms, the older person used to say, “God provides” and the younger one says, “Our King provides”.

The King was curious and one day, he gave them plenty of money, more than the normal and watched. The older man said the same thing, “God provides” and the younger one also said the same thing, “Our King provides.” The King got a little irritated at the older beggar. He thought, “I am the one providing everything, and this older beggar keeps shouting, God provides, God provides. Maybe I should teach him a lesson. He needs to understand who the real provider is!”

The next day, the King gave lot of food and other things and have asked them to take a different to route to exit the palace. It was a beautiful pathway through King’s private garden. He made sure the younger beggar, the one who always praised the King to go first. He had ordered to put a bag full of silver coins on the way thinking the younger beggar will find it first. The two were wondered why the King has diverted them to a different route. While going through nice flower orchards and trees full of fruits, the younger person became so mesmerized. In his enjoyment, he closed his eyes and was humming and walking and missed seeing the bag. The older person spotted first and took it.

Next day, when King asked them whether anything happened the previous day. The younger beggar said the pathway was serene and he really enjoyed it. The older beggar said he found a bag full of silver coins. While the beggars were leaving the King gave the younger one a huge pumpkin. The pumpkin was hollowed out and filled with gold coins. It was concealed nicely nothing is visible from outside. The beggar did not know that, and on the way he sold the pumpkin to a merchant in the market for a few coins.

The next day, the King asked the beggars that anything interesting happened the previous day. The younger one said that he sold the pumpkin and got a few more coins and praised the King. The King does not want to show his disappointment, but turned to the other beggar and asked, “Did you find anything interesting?” He said, “Surely did.
As I was passing by the market, a merchant called me and said, “You look old and tired. Take this pumpkin free of cost. I took it home and opened and saw many gold coins inside. What a kind Lord is ours, as I always say He provides definitely.”

Moral: *Though others may look like that they are the providers, you get everything only from Him. * Everything is His blessings only!

ps: What is destined for you will definitely reach you, whether you like it or not! prArabdha karma is such that it has to show its effect to everyone, including to prapannAs. But constant praying and displaying high moral values, can mitigate the effect of abhyupagata prArabdha karma (AU) [the open box of prArabdha karma, which we had agreed to endure in this janmA]. And by His grace any AgAmi karma (AG) [post prapatti karma] will be minimal/null. So, it is *utmost important especially for prapannAs to follow sAstrAs* and be in good books with bhagavAn.
9/3/18, 5:25 PM - A S Rajagopalan: *IDEA - Musings of an aging prapannan*

As I grow in age, the more I realize may be my place is not with any drama, action, conflict or any stress. I also realize simple home, peaceful mind, pure thoughts, happy feeling, and to serve and be blessed by great people is far more valuable than anything else.

As the years go by, I pay less attention about what others may think of me and who judges me the way I try to live the life of a SrIvaishnavan and a true prapannan.

So the older I get I enjoy more of my life here and can't wait to continue the ultimate bliss forever on the other side of the river.

9/7/18, 4:09 PM - A S Rajagopalan: *IDEA – hmm should I do that?*

Once there was an AcAryA in a famout mutt. He was teaching his disciples all the different types knowledge. One day the AcAryA told. “My dear disciples, as you can see, I am growing old and getting to be slow. I can’t provide the needs of our Asramam anymore as I once did. I know I have taught you lot of sAstrAs etc., but have not taught to you how to work for money. So, I can think of only one thing that keep the mutt afloat.”

The disciple were very eager to listen to the next words of the AcAryA. He continued, “You know our nearby town has lot of rich people. Always they carry lots of money and display their jewellery etc. I want you to go to the city and follow those rich people as they walk through everywhere- busy markets, crowded streets, deserted alleys etc. When noone is looking, and only noone is looking, just snatch their valuables. That way we will have enough money to run the mutt.”

“But, AcAryA,” the students screamed in skepticism. “You have taught us that it is wrong to take anything away that does not belong to us.” The AcAryA smilingly replied, “Yes indeed, I have. It would be wrong to seal only if it were not absolutely necessary. And remember, you must not be seen. If anyone watches you, you must not seal. Do you all understand?

The disciples looked nervously from one to another. Is it possible, the AcAryA had gone and and lost his mind due to old age? But his eyes still show incredible determinaion and wisdom. “Good, now all of you go and come with bonanzas. Remember you should not be seen,” AcAryA concluded.

Having commanded like this, the AcAryA got up and about to go to his room. He saw one student was still standing quietly in the corner. Surprised AcAryA questioned, “Don’t you want to save the mutt, and why didn’t you go with the others? The young boy replied, “I do want to save our mutt, AcAryA. But you have commanded that we should steal only when noone is watching! I think that is not possible at all. For all we know, that you have taught us, bhagavAn is pervasive and present everywhere. There is no place I can go, where God is not watching me”

“Excellent”, remarked the AcAryA. That is the essence, I hoped that all of my students would have understood. Please go and collect and bring back all your friends, before they do any damage.”

Moral: Truth is always the truth whether someone is watching or not. So wrongful action needs to be avoided, because He is watching!

Ps: Many times, what our AcAryAs teach us needs to be interpreted properly. Apparent conflict can be resolved through razor sharp understanding only. The *mahAvisvAsam to AcAryA needs to be rock solid to avoid any second guessing, especially in the case of prapatti.*

9/9/18, 8:06 AM - A S Rajagopalan: *IDEA - Who should be our friends!*

A scientist was working hard on finding, is there anything smaller than the atom? He was taught and well aware of many scientific postulates - atom is indivisible, energy is never created nor destroyed but changes from one state to another, things under motion continued to do so till something happens etc.

Finally, "Eureka!! he could split atom and find more. He found neutron - negative energy, proton - positive energy and neutron with neutral energy. He was extremely happy because it reflected the real world. Either you are my friend, enemy or you don't care, as simple as that.

Moral: *World is full of postive, negative and neutral energy people. Choose carefully.*

ps: svAmi desikA about 700 years back reflected the same idea from a religious perspectives. A prapannan may face 3 types of people - *anukUlars with positive energy, pratikUlar with negative energy and anubhayars with neutral energy*. All these energies we talk is with respect to help you to engage more in bhagavad vishayam or pull away from that. Though opposite energies attract each other, prapannAs should use discriminative knowledge (vivekam) and seek anukUlars only and have sahavAsam with them. In short, *stay in the boarding lounge with those who board on the same plane with you.*
9/9/18, 9:47 AM - A S Rajagopalan: *IDEA - Perfect partner*

Once there was an young man, smart, handsome, and very nice to move along with. He was looking for a perfect partner for his life. In search of an ideal wife, he was moving around from one city to another - from New York to Los Angeles to Tokyo to London etc. But he never found anyone. As the days go pass by, he became old and was at 70s, and still not successful in his endeavor on perfect match.

One of his old buddies, one day asked him, "You are trying for decades for a suitable match! Couldn't you find a perfect woman not even once?"

The sad old-man replied, "Yes once I did. One day a long time ago, I came across a perfect woman."

The guy asked the question continued, "Oh that was nice. Then what happened! Why didn't you get married to her?

The old-man replied in a sober tone, *"Well, what to do? She was looking for the perfect man too!"*

Moral: *When looking for perfection, how blind are we to our own imperfections!*

ps: We are always in search of perfect God. Even with our own God, we look for perfect actions. Perfection usually means, He has to bless us only good things, whenever, wherever and whatever the form we desire or demand. Otherwise we get angry and say, "This bhagavAn has no eyes. He is looking at my suffering and just standing still". Stop for a moment and look how much he had already blessed. Think if He start looking for a perfect bhaktA, where we would end up with!

*bhagavAn had blessed 99.9% of what we really need despite of our unworthiness, but for the last 0.1%, we go and still fight with Him! *

9/12/18, 10:06 AM - A S Rajagopalan: *IDEA - karmA*

A poor boy who was selling items door to door, one day was very hungry. At that young age, he had to work to pay for his education. That day, he hadn't got any money except holding his last dime. Due to extreme hunger, he knocked on the door of the next house with hope to ask for a meal. But when a young woman opened the door, he didn't have any nerve to ask for meals and instead asked for a cup of water. That woman brought him a full glass of milk.

After gulping down the milk so fast, the young boy asked, "How much I owe you?" The woman smilingly replied, "Nothing. Parents have taught us never to accept any pay for kindness". The boy replied, "Its so nice of you, I thank you from the bottom of my heart". As the little boy left the home, his faith in God and in good people has grown multifold.

Many decades passed. The woman now became old and was critically ill. She was admitted to the hospital, where the young boy turned out to be one of the fine doctors. When the doctor heard the name of the town where the old lady came from, a strange chill came to his heart. When he saw the patient, he recognized her immediately, the young woman once helped him when he was hungry. He gave special care to her and the battle to save her life was won. She was cured completely and ready to be discharged.

The hospital clerk gave the final bill in an envelope to the old woman. She was so scared to open, because of fearing not to have enough money to pay for all the charges. Finally, with some courage, she opened thinking it would take rest of her life to work to pay for the huge multifigure number at the bottom. But to her surprise something caught her attention on the side of the bill written in red. It was scribbled, "Paid in full with one glass of milk."

Tears of joy filled her eyes and she said, *"Thank You God. Your infinite compassion that has spread to many corners of human heart and hands."*

Moral: *Every deed creates a ripple that comes back to you in some way.*

Ps: Our religion and sampradAyam is based on karma. What we do, is always accounted for. brahmA may be destroyed one day, but karma will still be chugging along. Don't except anything in return for being good, because being good should be our nature (savrupam). svAmi Desikan says, saMtOshArttam (only purpose is to please the Lord).
9/12/18, 12:17 PM - A S Rajagopalan: *IDEA – What is good for the goose..*

"This is unacceptable, the father shouted after staring at the phone bill. Why is it so high now? It is ridiculuous to pay this amount, month after month. I never use the home phone. I go early to work and come in late. I use only my office phone". Saying like that he turned his head and looked at his wife.

The wife remarked, "Why are you looking at me like that? You know, I do the same. I use only phone at work. Even for emergency call, I never touch the home phone!"

Now the son looked at the parents and said, "I am not the one! I have the cell phone from office and that is what I use all the time. Who is ever at home to use the home phone?"

Everyone now looked at the maid. She exclaimed, “What? We all use our work phones. What’s the big deal?”

Moral: Common attitude – It is wrong,, only when others do it, but not when I do. Is it fair?

Ps: In svanishtAbhignAdikArA, svAmi desikA ys how we calibrate ourselves as a true prapannan. vaisampAyaNa asked vyAsa bhagavAn, “Who has all the time read 100,00 slOkAs? Tell me the essence in one line." vyAsa replied, “Never think of something bad to happen to others, which you don’t want it for yourself.”

9/13/18, 11:06 AM - A S Rajagopalan: *IDEA - 100 years of life?*

Not all living things have the same lifespan. when Brahma created he gave different ages to live for different species.

At the beginning, he wanted to give 40 years of life span to the monkey and the monkey said ”We jump constantly from one branch that that branch, we don’t get much food, and we are not even smart, and why do we need 40 years, please give us half of that."So brahmA did that.

Next BrahmA looked at a bull and said I’ll give you 40 years and the bull said, "All the humans use us only for labor and they don’t feed us well, why do we need 40 years please give us 20 years". BrahmA did the same.

Then Brahma located a dog and he said I’ll give you 40 years and the dog said, "We don’t have any food unless people throw at us and we are considered to be one of the lowest animal and why do we need for 40 years, give us only 20 years. BrahmA did the same.

Then brahmA looked at a bat and he said I’ll give you 40 years and bad said, "No no no we just need only 20 years", and here also BrahmA did the same.

Now brahmA saw a human and said - "I will give you 20 years of life. The human got angry and argued, "Why just 20? I have hands, legs and better brain. You have to give me more years of life and 20 is not enough" BrahmA said, Ok all the four animals what they had rejected 20 years of each, of that I have 80 in hand, and another 20 for you and totally 100 years hundred years, I give you". That is how human being got hundred years.

Because each 20 came from different species, human act differently in each of those periods.

0-20 he’ll be jumping like a monkey, both physically and mentally
21-40 will be like a bull on working so hard to raise a family
41-60 will be like a human, middle age crisis - thinking about what is the purpose of life and go on the quest of searching the soul
61-80 will be like a dog guard the house when everyone is gone and play with the grandkids in the house and be an obedient servant.
81-100 where he will be hanging upside down like bat; most organs would have failed, and just the prANan only will be oscillating.

Moral: Life comes in different flavors. Expect it and enjoy it.

ps: Our philosophy divides life into 4,stages called AsramA, and each one with 25 years of life.
0-25 brahmmacharyA Where learning stage as bachelor
26-50 grahastA. married life and raise the family. Help others on the way
51-75 vAnaprasthA Detached life where devote more to people and society
76-100 sanyAsramA Complete renunciation from worldly pleasures and attachment and devote entirely on Lord.

Learn, Live, Loosen up, and Let go.
9/13/18, 12:16 PM - A S Rajagopalan: *IDEA – You mean, I need to struggle?*

Once a noble man found a cocoon of a butterfly. As everyone know cocoon is an envelope which an insect larva forms about itself. While watching this, the man saw one day a small opening appeared. He continued to watch very patiently. The butterfly struggled to force its body through the little aperture.

After a while, it stopped making any effort. No attempt was made to get out. Looked like that's all it could do and can't go out any further. The man decided to help the butterfly. He took a small knife and snipped off the remaining bit of cocoon. The butterfly then came out very easily.

But the body of the butterfly was swollen and was small. The wings were withered also. The man continued to watch the butterfly expecting at any moment the wings would enlarge and be able to support the body, where the body would contract in time.

Well, neither happened!

In fact, the butterfly spent the rest of the life crawlingaround with swollen body and shrunken wings. It could never able to fly!

What happened? The man was puzzed. I helped this butterfly to come out and the growth has suddenly been muted? Now he has learned that in his kindness and haste, he did not understand the growth process. Restricted cocoon and the struggle was required for the butterfly to get through the tiny opening. Why? It was God's way of forcing fluid from the body of the butterfly into its wings so that it could be ready for flight, once it is out freely from the cocoon.

Moral: *Sometimes struggles are exactly what we need in our life*. If God allowed us to go through our life without any obstacles, we would not have been strong but settled into more of a cripple. And we could never fly

ps: svAmi deiskan in SRTS and nyAsa tilakam very beautifully tackles *the most common question - why bhagavAn gives problems to prapannan? *
We attribute that to prArabdha karmA. If bhagavan cis capable of taking out sins from trillions of janmAs, couldn't He take out a few in this life, so that we all would be happy till our life is over? It is not that bhagavAn could not! But He doesn't want to. He removed trillion $ loan but left a couple of $,so that we will always remember we are borrowers from Him and act like a debtor. Similarly He left a little of the sins to affect us, so that we would always remember him. Otherwise, *if prapanna's rest of life is so merry and ecstatic, then would anyone think of bhagavAn? *

Struggles of the prapannan is similar to struggles of cocoon. bhagavAn wants you to get strong wings and fly!

Ps2: Sometimes no help is the biggest help! Tell to yoursef and to your kids.

9/13/18, 7:44 PM - A S Rajagopalan: *IDEA - AgAra niyamam for the modern world*

Your diet is not only what you eat. It is
- what you watch
- what you listen to
- what you read
- what you touch
- what you smell
- the people you hang around
.. be mindful of the things you put into your body physically, emotionally, and spiritually.

ps: Most if the time we are concerned about mouth only. But other indriyams, panca jnAnendriyams receive input. Make sure the inputs are pure before the panca karmendriyams act and on them then we claim indriya nigraham

9/15/18, 3:45 PM - A S Rajagopalan: *IDEA - Who speaks first?*

A sales manager and two of his subordinates - sales clerks – were walking towards a resaurant for lunch. Suddenly they stumbled across an old lamp. Curiously, they rubbed and as truly expected, a genie came out, what a surprise! Real genie!!

The genie said, “I’ll give one wish for each one of you.” Before the genie completes, “me, me – I am first” says one of the clerk. And the genie looked at him. He continued, “I wish to be in Hawaii, surfing on the beach, enjoying the weather with nice company, without any worries of this world”. Poof! He is gone. "Me next, me next", the other sales clerk screamed and the genie looked at him. "I want to be in French Riviera, with plenty of money, gamble and enjoy as if there is no tomorrow”. Poof! He is gone.

Now the genie looked at the Sales manager and said, “Ok you are up. Ask what you wish.” *She said, “I want those two back at office right after lunch.”*

Moral: *Its better to let your boss have the first say*

Ps: In our sampradAyam also, *don’t just jump in when elders, scholars and gurus are present. * They have the words of wisdom and its to our benefit to listen to them.

vibisheNA was flying from lanka and about to land. He completely acknolwedged his surrender, by saying that he seeks refuge to Lord rAmA, who is great soul and the protector and savior for everyone.

hanumAn on one side and sugriivA on the other side debating in front of rAmA’s court. SugriivA and others said, “He is a bad person and we should refuse any protection.” AnjaneyA said, “He is a good person. He should be given protection”. And they kept arguing.

Lord interfered and said, “Both of you are right partially. I take half of what each of you told. SugriivA, you claimed vibisheNA is a bad person. Anjaneya, you said we should give him protection.” Now hear what I am saying, *“ Even if he is bad, I will give protection.”*

9/16/18, 7:46 PM - A S Rajagopalan: *IDEA - Simple Solution to Complex Problem*

There was a rich man in a town. He had developed an headache for the past couple of years and consulted many doctors and experts to cure that, but all that went in vain

One day he heard about a Swami, who is believed to have some magical powers. So he went there and cried out his problem and said that no one could help him.

This Swamiji looked at him carefully, and told him that there is a cure for his headache. All he has to do from the next day onwards, whatever he sees it should be in green color, for him to get relieved from his pain. The rich man was ecstatic and thanked and left the place.

Few days later, svAmiji returned to that town and wanted to visit the rich man and see how he is curing. At the entrance of his house, a few painters were painting the whole wall, gates etc. all in green. Two security guards stopped the svAmiji and poured a bucket full of green paint on his head. The startled swamiji asked, what is the weird thing going on? When the guards took him inside, the rich man replied that he is following strictly the svAmiji's orders and converting everything to green color.

The svAmiji smiled of his ignorance, and put his hand inside his bag and took out a green eyeglasses and gave it to the rich man and told, "This would have been simpler".

Moral: *You can't expect to change the world according to you, instead you can change the way with which you look at the world.*
Every complex problem may have an easy solution, truly if you believe in it

ps: In uddhava gItA, Lord KrishNA is advising uddhavA *sama druk vicarasva gAm" * - Look everything as same and go around everywhere.

How can you look everyone the same when obviously each person is different - rich, poor; short, tall; wise, dumb; good, bad.

KrishNA didnt elaborate and the answer we derive from SRTS. Look at the DJ (dharmi jnAnam - substantial knowledge of the AtmA) and not the DBJ (dharma bhuta jnAnam - attributive knowledge). DJ is the same for every embodied soul, whereas DBJ varies according to karmA. Sometimes complex personalities, may be confronted easily only through this way.

9/18/18, 5:10 PM - A S Rajagopalan: *IDEA – Pushing against*

Once there lived a very pious person. He had enormous faith in God and followed all the code of conduct. One night, he was in sound asleep. Some huge noise woke him up suddenly. Looking around, he saw brightl ight everywhere. Just then, God appeared in front of him and commanded, “You see the big boulder outside. I want you push that with all your energy.” Saying this, God has disappeared.

Next morning, when he woke up, he understood it was nothing but a dream. But he remembered everything vivdly. He got outisde and prepared himself to move the rock. He used his hands nothing was moving. He put his back against the cold rock and try to use power from his legs and push it., hmmm. Nothing was moving. He was trying all different techniques for the whole day.
Despite of these, the man doesn't want to give up. Next day he tried once again to move the rock, and the following day, and so on. It was almost an year passed and the rock never moved an inch. The villagers were laughing at him and saying he had gone mad listening to some dream and trying to do an impossible task.

Not seeing any progress and the ridicule made by his neighbors, the man got discourged and lost his faith in God. He prayed to the Lord and asked, " I have labored all year along and put hard service with all my strength. I obediently followed your command. So what is the result? The rock never moved an inch. Besides everyone is laughing at me calling me as a mad man. What am I doing wrong? Why the rock is not moving? Where am I failing?

God appeared and said, "My son, I have asked you to serve my command and you have gladly accepted. My command was to push the rock, but never did I say, the rock will move with your efforts. Your task was to push the rock and after all these endevaors you think that you have failed? Come on take a look at your shoulders, arms, thigh muscles, legs your chest. With constant pressure on your back, hips, legs etc. you have become massive, strong and structured. That is the result I wanted."

Moral: *Challenge and opposition pave the way for growth and creativity*. Your will, methodology and endurance will surpass your previous abilities.

ps: Most common quote aDiyEn make explaining uddhava gItA. Going to airport right on time, may be in your hand. But the when the flight leaves is not with you. *mAyA mayam and manO mayam*. manO = yours, mAyA = His. For every action, there is a result, but as you epxect.
KrishNa tells in Bhagavad gIta, the famous slOkA *"karmany eva adhikAras te"*. You have the right to perform your ordained duties, but you are not entitled to the fruits of your actions. Our famous *acronym DORA *(Doer, Objective, Reaper and Access – karthurthva, mamatA, pahla, phala upAyatava thyAgam from SRTS) is implicit here.

Even a mad person won't do any action without expecting any result. Any action usually has some preconcevied idea of the expected results. Many times it may happen so and sometimes it may not. Consider everything as His blessings and prasAdam. *atuvum avanatu innaruLE*, as Azhvar claims.
9/18/18, 9:58 PM - A S Rajagopalan: *IDEA – Generosity*

One day, Lord krishNA and His best friend ArjunA were taking a stroll in the garden. ArjunA spike to krishNa, "Lord can I ask you a question?" KrishNa replied, "ArjunA you can ask anything without any hestitation."

Arjuna asked, "How come everyone is calling karNA as the most generous person. I don't understand at all." KrishNA smiled and said, "Sure ArjuNA, I don't have to explain, but will show it to you".

With a wink, Lord changed the nearby two hills into full of gold. KrishNA instructed ArjunA to distribute all the gold in one of ths hills to the villagers nearby. Arjuna went to hill immediately and

called the villagers to come there. When they came, he asked them to stand in line and then started cutting the gold rocks and distributing one by one.

The villagers were so happy and were praising ArjunA for his philanthropy. As more and more people praised, ArjunA felt very happy and his ego got into him. For nearly a month, he was cutting and distributing. But the hill doesn't seems to reduce in size at all. Arjuna was getting tired. He went to the Lord and said, "I am tired and I can't do it anymore." KrishNA smiled and sadi, "Its ok. You can rest."

Now, Lord called karNA and told him the same – distribute the gold to the villagers. KarnA also left immediatelt to do the task.
He called all villagers and after all of them were there, he told, "This gold belongs to you. You may take it according to your needs and wishes." After saying that karNa left immediately.

ArjunA was surprised. KrishNA knowing what is in his mind, spoke, "When you were asked to distribute the gold, you were deciding the quantity to give to each one. That is charity."

KarNA whereas just gave away everything in a flash. He didn't even wait for a second for someone to praise him or cheer him up. He is not at all interested what people would say about him. It is a sign of enlightment (na mama)

Moral: *Expecting a praise or gratitude in return for doing an act will turn that to just a deal. * Give it away without any expectation of return (of even mere words).

Ps: In our sampradAya there are two words dhAnam and dharmam. dhAnam is the one when you do, you are expecting something back. yAtrA dAnam, vidyA dAnam. Dharmam is an act done without any pratiphalan (no expectation of any return).

Taittriya upanishad says, "sraddhayA deyam |asradhayA adeyam | sriyA deyam | hriyA deyam| bhiyA deyam | samvidA deyam|| Any charity should be done with good intention, don't do without any enthusiasm, do it according to what you can, do it with humility, do it with respect and do it with good mind.

Charity is not for publicity should be the objective.

9/19/18, 3:47 PM - A S Rajagopalan: *IDEA – Real blessing*

ArjunA and KrishNa went as guests to a woman's home. That old lady was a great bhaktA of Lord KrishNA, but was a poor widow. She earned her livlihood by selling milk and other products from her only possesion, a cow.

Both ArjunA and KrishNA went in disguise and so the lady couldn't recognize them. But she thought they are some regular guests. She welcomed them, extremely cordial and offered a good food. Lord was very pleased with her treatment of the guests (athithi upacAram), her surrendering attitude and pure devotion.

On their way back, ArjunA asked, “Lord, when you are so pleased with her devotion, why didn’t you offer any boon to her like wealth, new house, better health etc.?

KrishNa replied, “Yes, I have already granted her my blessings. Her cow will die tomorrow.” Hearing this, arjunA was shocked. He exclaimed, “Lord you mean thatbyou will take away the cow, the only wealth she has in her life? Her only means of support?”

KrishNA replied smilingly, “ArjunA yes. But you don’t seem to understand. She always thinks of her cow. Feeding the cow, washing the cow, milking the cow, protecting he cow etc. Everything in her life revolves around the cow. I want her to think of only of me. Now when the cow is gone, she will have all the time to think of me! Then soon at the right moment, I will take her to my abode and give her eternal happiness. I am
actually blessing what she had been craving for, well ahead of time - that is constant thoughts about me.”

Moral: *bhagavAn’s blessings sometimes are very strange, enigmatic,and puzzling.* May be contrary to our requests and expectations, because we look through myopic eyes only.

ps: For the one who has done prapatti, bhagavan guarantees mOksham at the end of the current life. But he still has to spend the rest of the days here. As emperumAnAr said, Atma yAtrai bhagavad adhinam and deha yAtrai karmAdhInam – When our Atma gets released and go into ArchirAdi mArgam is bhagavan’s sankalpam; how our days are spent here till then is determiend by our past karmA.

So, sometimes when we don’t get what we desire, it all will be about alpha astria phalan (trivial and temporary pleasure) only.
Be assured for prapannan, destination is secured and boarding pass is intact, despite of here and there some noise in the lounge m. Don't get caught up with side attractions which are just unwanted distractions.

9/24/18, 6:10 PM - A S Rajagopalan: *IDEA – Can you win?*

One day when KrishNA got up in the morning and was ready to grab a cup of coffee. He was interrupted by a person. He couldn’t believe how someone could have entered a locked home and stand before him That person introduced himself as yamA and said that he has come to take him.

KrishNA worriedly said, ”I am young and its not my time yet”. But YamA said, “Look I am not in a mood to argue with you. You are my first customer and top in my long list for today. Please don’t fight and come with me.” KrishNa replied, “Wait, I was going for my first coffee of the day. It is not fair to take someone while they were trying to eat or drink. I will have coffee and then come with you.” Yama was releuctant. But KrishNa insisted, “Why don’t you sit and drink coffee with me. You will be refreshed and very active after that, and can do your job in flash.”

Yama accepted and both were sitting and sipping their coffee. Yama slowly started to lose balance and faint. He didn’t relaize KrishNA mixed heavy sleeping pills into yamA’s cup. While yamA was dozing, krishNA slowly pulled the pad from his hand and scratched his name from the top of the list and added at the bottom instead.

yamA woke up refreshed and was in a great mood. He said, “You seems to be a nice person and did a nice favor for me. I am going to be nice back to you. Today instead of starting from the top of the list, I am going to go from the bottom up.”

Moral: You can’t trick death. You can’t change your destiny.

Ps: *That is why DIP is so crucial. * Noone knows when their time is due. As far as the destiny, karmA – prArabdha karmA one has to endure. In that AU (apyupagadha prArabdha karmA) is during prapatti process, what we have agreed to enure in this life. That is very difficult to nullify based on our own agreement. But it can be mitigated by being nice to bhagavAn and in fact to everyone.

9/30/18, 10:35 AM - A S Rajagopalan: *IDEA – What did you tell?*

In Harvard, a lingusitics professor was teaching to a class full of very attentive students. The professor remarked, “In English a double negative forms a positive. But not so in other languages. For example, in Russian, a double negative still remains negative only. But there isn’t a single language, not one, in which a double positive can express a negative.” A voice from the back of the room quipped, “Yeah right!”

Moral: *Words alone may not express the objective*. The context, tone, and mannerism etc. determine the true intended meaning.

Ps: In SrIbAshyam, bhagavad rAmAnujA emphasizes the “context sensitiveness” very much. Left alone any sentence or action may not be perfect in all the situations. Exceptions do occur which can be derived only when it is analyzed in total context. That is why in our court systems also emphasize – *The truth, the whole truth, and nothing but the truth.*

The *dvaya mantrA emphasize on understanding the meaning. * Without the understanding the meaning one can’t realize the *bhAvam* (attitude, spirit) with which it has to recited. Though this mantrA throws away all other normally mandated restrictions like suddhi (cleanliness), perfection of pronounciation, time and location etc., it mandates understanding the true meaning – *We are nothing but helpless, handicapped, impatient, ignorants begging for only bhagavAn’s compassion”*

10/2/18, 1:11 PM - A S Rajagopalan: *IDEA – where's the real goal?*

There was nice snack stand next to the beach, owned by an young man. Everyone was praising how delicious the food he sells. One day, a tourisht who came and had food there complimented how pure, fresh and fairly priced it was.

He asked the youngman, how long it takes to make all those yummy enticing items. The young man replied, “Not very long. I have my wife and family help in the kitchen and packing.”

The tourist said, “When you have a whole family, many helping hands, why don’t you work long?”

The youngman answered, “What we do now is suffcient to meet our needs.” The tourist questioned, “What do you do the rest of the free time?”

“We sleep late, play with our children, visit friends and families, spend time on spiritual things, play music, games and sports etc. We live a full life.”

The tourist interrupted. "I want to give an advice. I come from Harvard and have M.B.A. and I can really help you. With your talent, man you can go places. You should expand your cooking time and facilties. And may be more stores. You can multiply your revenue. With that you can buy a whole new manufacturing facility.”

“And after that?”

With more money, you can expand not only doemstic, but international also. Slowly you will have multiple facilties and get into preferred “brand name.” Instead selling to individual customers, you can sell to major distributors and make tons of money.”

“You can leave this downtrodden village and move to a big city, any city you want. From their you, as the C.E.O can direct the entrie enterprise”.

How long would that take?”
“May be ten or fifteen years”, replied the tourise.

"And after that?"

"Afterwards? Well my friend, that’s when it gets really interesting," answered the tourist, laughing. "When your business gets really big, you can move into investing. Stocks,bonds, real estate, no end. and make billions, not millions!"

"Billions? Really? And after that?" asked the youngman.

"You can retire comfortably, live in a beach front property, enjoy your life with wife, children and friends."

"Pardon me, Sir. That is what exactly I am doing now. So, why I have to waste 20 years to get into the place where I am already in now? asked the youngman.

Moral: *Know your destination and you may be there already.*

Ps: svAmi deiskan in Srimad rahsasya traya sAram emphasizes, *the moksha Anandam for prapannan is already started at the moment when the prapatti is done*, though he may not be aware or refuse to accept due to his karmA blinding the truth. It will be definitely transparent in mOksham due to the existence of satva guNA only. But a uttama prapannan realizes this and lives *nissamsaya, sukamAsvA”. - never doubt, live happy.*

10/3/18, 11:39 AM - A S Rajagopalan: *IDEA – How brief can it be?*

The famous Ernest Hemmingway, a popular English writer during 1920s made a bet during lunch in a restaurant. He challenged the other writers that he can write a short story only in six words. Aften penning the famous lines on a napkin, he passed it around the table, and collected his winnings.

Those words were – *"For sale, baby shoes, never worn." * Many claim that Hemmingway is not the first one to write that way and proved there were some classifed ads existed before. For example – "Baby carriage for sale, never used"; little shoes, never worn" etc.

Moral: *Convey in less words and you will see tons of interpretation.*

Ps: This is very much obvious in our sAstrAs. Take brahma sUtrA composed by vyAsa bhagavAn. After composing maha bhAratA, Srimad bhAgavata mahA purANA, etc., he felt those were very voluminous and many even won't open those books. So the pendulum swung to other side, and he wrote brahma sutrA where each sUtrA is very abstract, cryptic, convoluted and extremely tiny. Evidently, many interpreations were possible and came up.
Take the 2nd brahma sUtrA – janmAdi asya yata: – The definition for brahmam is given very precisely in 3 words only. Appearance, existence and disappearance, from which happens that is brahmam. Amazing to see how such a vast idea is compressed into mere 3 words.
Sometimes too precise leads to unwanted interpretations, at least from the author's view point. And so, emperumAnAr wrote detailed bAshyam for brahma sutrA from the visishtAdvatia principles. So also svAmi deiskan wrote Srimad rahsya traya sAram, an extensive explanation with proof on the 3 rahasyams. These were necessary to avoid crooked and perverted opinions.

In the case of Hemmingway, that was the popular lore and the truth was much less colorful. But here, brahma sUtrA and SrIbashyam are God's gift and without which our intriguing sampradAyam may not exist.

A place for everything and everything is in its place – Benjamin Franklin.

10/5/18, 8:28 AM - A S Rajagopalan: *IDEA – Burning desire!*

Socrates, as we all know one of the greatest philosophers. Once there was an youngman approached him and asked, "Sir, what is the real secret of success?" Socrates patiently listened to the young man's question and asked him to come next morning.

On the next morning, when the youngman came, Socrates told that they are going to take a walk. They kept walking and went close to a river. The youngman became very impatient for Socrates not answering him but walked quietly. Socrates started walking into the river and the youngman was puzzled, but followed him. The water got upto their neck and the youngman really lost his patience.

Suddenly Socrates grabbed the youngman's head and ducked him into the water. The man struggled to get out of water but Scorates kept immersing his head under water. Somehow the youngman got out of Socrates hold, and was gasping. He took a huge, deep breadth. While Socratres asked him, "What did you want the most when you are completely under water?". The youngman relied, "Air to breathe".

Socrates said, "That is the secret to success. Under water, how desperate you are for air, well remember that feeling and apply it elsewhere. Then you will get the reward. There is no other secret."

Moral: *A burning desire is an ignition point for any accomplishment*. A small fire can't give much heat. Similarly a weak motivation can't produce great resultss.

Ps: Apply this story to prapatti. In SrI bAshyam at the beginning emperumAnAr talks about sAdana chatushtyam (four means). In that, first 3 are discriminative knowledge on permanent and temporary pleasures, a disapassion towards earthly life, calm, steady and eager mind to listen. All the three will lead one into desire for mOksham, the 4th. If the first 3 fails, we will never reach the last step. The beauty here is the first 3 requirments, all of us have. But it is weak. *That is why it has be iterative*. Again and again, we have to hit the wall and the weak attitude needs to transform into a strong mindset. That is where the ignition point comes to seek an AcAryA and pray for prapatti.

Most of the time, a huge setback might have happened. That will trigger an aversion towards worldly stuff and will lead one to prapatti. That ignition point is similar to the story where the youngman was gasping for air under the water. In our case, samsAram has to be like that to seek saraNAgathy. Otherwise, we go merrily on our way enjoying alpha astira phalans (temporary and trivial rewards).
10/5/18, 2:31 PM - Partha Srinivasan: Adiyen wanted to share the current schedule of the sancAram of Sri Lakshmi Hayagivar from Parakala Mutt to the Cincinnati/Columbus/Dayton/Indy area.
10/5/18, 8:43 PM - A S Rajagopalan: *IDEA – Still doubting?*

It was a small town and the community was very closely connected. There, a small boy and a girl who were very good friends playing together. The boy had an enviable collection of beautiful multicolored marbles. The girl had some tasty candies with her.

Both decided exchange. The boy suggested that both interchange the entire collection what they had. Boy will give all his marbles in exchange for the girl's candies. The girl agreed to the deal. The boy gave away all the marbles, but secretly kept the biggest and most valuable marbles with him. But the girl was honest and she gave away all the candies as she had promised.

That night, the girl slept very happily and peacefully. But the boy couldn't sleep at all. Something was nudging his mind. He was wondering, "Maybe she had hidden some of the tasty candies from me. Why should she give everything to me! Just like the way I had hidden expensive marbles, she may be doing something fishy!"

Moral: In relationships, if you don't give 100%, you'll always keep doubting, whether the other person is honest and had given his/her full hundred percent! Trust is mutual.

Ps: This story applies perfectly with deha vivAham (bodily marriage). That is obvious. But it is critical, more so with the Atma vivAham (prapatti, saraNAgaty, where all the individual souls {jeevAtmAs} are the wives and the Lord {paramAtmA} is the husband.) We are like the boy who was hiding marbles. We think and claim that we have 100 percent of our trust {mahA visvAsam} on bhagavAn. Do we? And that is why we are always doubting the bhagavAn why is He not doing everything what we wish!

In sankalpa sUryOdayam, SrImad rahasya traya sAram and nyAsa tilam etc. svAmi desikan points out, though bhagavAn wants to make the prapannAs 100 percent happy, sometimes He can't. Either it is due to past karma the prapanna has to endure or what the prapannan's desires were actually not good for him."

*So, the prapannan needs to get 100% mahA visvAsam towards bhagavAn's actions like a pativrata sthrI *(devotion and fidelity of a virtuous wife towards her husband only)

10/6/18, 8:35 AM - Ramesh Raghuraman Australia: *anusandhAnam of AchAryan thanian and guru paramparai slokam*

As per sripAncharAthra sEsha samhitai,

*gurum prakAsayEth dhImAn, manthram yathnEna gOpAyEth |*

*aprakAsa prakAsAbhyAm kshEyatE sampadh Ayushi ||*

*guru mantra parithyAgi rauravam narakam vrajEth |*

meaning, by taking all possible efforts, an intellectual or a prospective intellectual sishya should always with atmost devotion openly glorify his AchAryan in front of others; protect and keep the secrecy of the mantra preached by the AchAryan. Failure to glorify the AchAryan or unable to protect the secrecy of the mantra, results in *decline* of the wealth of true knowledge (sampadh) and retention of knowledge preached by AchAryan and steadfastness on its nishtai over the lifetime (Ayushi) and they will end up going to raurava narakam.

*_yasya deve para bhaktiH yathA deve tathA gurau |_*
*_tasyaite kathitA hyarthAH prakASante mahAtmanaH || (tasyaite (a)kathitA hyarthAH prakASante mahAtmanaH ||)_*

But when the sishya glorifies the AchAryA and protects the secrecy of the mantra preached, he will get to know, grasp and comprehend all the intrinsic true meanings and insights of the supreme knowledge that were directly preached by the AchAryan himself along with those that would still remain in AchAryan's mind which he has not preached but would intend to preach, in order for the sishya to attain the purushArtham of doing kainkaryam here and also in paramapadham.

In order to glorify the AchAryan, the sishya has to develop absolute devotion at the feet of AchAryan, just like the devotion at the feet of bhagavAn. The key to develop a deep devotion at the feet of AchAryan is to recite (anusandhAnam) of AchAryan thanian and guru paramparai slokam.
10/6/18, 8:35 AM - Ramesh Raghuraman Australia: Is the anusandhAnam of AchAryan thanian and guruparamparai slokam a *nithya karma* or *naimittika/prAyaschitta karma* or *kAmya karma*?

kAmya karmas are those which come with desired benefits when they are performed.
(Eg. Performing jyOtishtoma yAgam to get swargam)

The anusandhAnam of AchAryan thanian ensures the evolvement of guru bhakthi at the feet of AchAryAn, thereby takes all possible steps to glorify the AchAryan. As a result, the sishya is benefited in getting to know, grasp and comprehend all the intrinsic true meanings and insights of the supreme knowledge that were directly preached by the AchAryan himself along with those that would still remain in AchAryan's mind which he would intend to preach. Since benefits are attached, it is a *kAmya karma*

nitya karmas are the prescribed obligatory duties which needs to be done daily. There are no specific benefits (punyams) attached for doing these, but will attract adverse impacts (pApams) if one fails to perform (just like obeying the green light and drive through at a traffic camera will not not earn any merit points but failure to obey and stop at red light earns fine and demerit points.

Eg. Sandhyavandanam.)

If a sishya fails to recite the AcharyAn thanian and thereby or by any means fails to glorify the AchAryan, it will result in decline of true knowledge (sampadh) and retention of knowledge preached by AchArya and steadfastness on AchArya nishtai over lifetime (Ayushi) and will end up going to raurava narakam. As failure to do results in adverse impacts, it falls under *nitya karma*

10/6/18, 8:36 AM - Ramesh Raghuraman Australia: *naimittika/prAyaschitta karmas* are those which are done on certain occasions or for certain occurrences, including those which gets rid off the pApams attached to non performance of nitya karma.
(Eg. Yajur UpAkarma - yagnopavItha DhAranam (naimittika); kAmOkArshEth japam (for akarana prAyaschittArtham))

A narrated true incident - there was a srivaishnava who is on his way to do prapatti with srimath thirukudanthai HH Andavan svAmi. He was travelling with few others in their vehicle to Srirangam. Suddenly the others decided first to go to samayapuram temple and therefore drove the vehicle there. Having unable to refuse to their request, he also went inside that temple. But he was feeling as though walking on fire, totally uninvolved.

Finally, after reaching the Asramam, HH srimath Andavan svAmi called for bharanyasam. He confessed to HH Andavan svAmi that he had been to samayapuram temple before coming here. HH Andavan svAmi sympathetically asked, did you go there intentionally? Did you offer anything? Did you request for anything in favour? He firmly replied no to all. For that HH srimath Andavan svAmi said to him, if you happen to be there due to inevitable circumstances and not with any due intentions to visit, then anusandhAnam of AchAryan thanian and guruparampara slokam will be considered as a prAyaschitam for this.

sambhAshyo punyakrithO dhyAyeth asambAshya sambhAshanam

Also, if we happens to unknowingly have a conversation with people, who are prohibited by sAstra to get them involved into a conversation, then prAyaschitam for this is the anusandhAnam of AchAryan thanian and guru paramparA slokam. Therefore, it is now falls under *naimittika/prAyaschitta* karma.

Hence anusandhAnam of AchAryan thanian along with guru paramparA slokam

*_ennuyir_thanthaLiththavarai sharaNampukku yaanadaivE avar_gurukkaLNiraivaNangip pinnaraLAl perumpUthUrvantha vaLLal periya nambi ALavanthAr maNakkkAl nambi nanneRiyai yavarkkuuraiththa uyyakkoNdAr nAthamuni satakOpansEnai nAthan innamuthaththirumakaLenRivarai munnittu emperumAn thiruvadikaLadaikinREnE_*

falls under all types of karmas, viz nithya, naimittika/prAyaschitta and kAmya karmas as appropriately.

kshamikka prarthikirEn.
10/6/18, 8:49 AM - A S Rajagopalan: Nice writeup svAmi. Very good capture of AcArya and guru paramparA anusandhAnam. As svAmi Desikan stresses in SrImad rahasaya traya sAram in guru paramparA introductory chapter, AcAryA is the only gathi (upAyam and phalan) for nitya, naimitya and kAmya phalan.

HH tirukkudanthai Andavan episode is very nicely captured.
bhagavad apacAram is the first one stands as a blocker to nullify prapatti. Who can help you to clarify, pacify and rectify (CPR) that apacharam? - Only AcAryA, his padukA and anusandhAnam of his tanian and spreading his glories.

Only AcAryA holds the ultimate CPR to put us in the right path and keeps us there.

10/8/18, 8:51 AM - A S Rajagopalan: *IDEA – what is the worth?*

It was a very rugged steep mountain. A wise woman travelling though stones and dry land, suddenly found a precious stone on the way. She took that shiny gem and put in her bag and kept walking.

On the way she met another traveler. The man said that he was hungry and would appreciate if she can give some food. The woman felt happy and said she would definitely help him. She gladly opened her bag and trying to take sandwich out, the man saw a beautiful shiny gem sitting there.

The hungry man said, “I changed my mind. I would rather have that gem instead of the food.” The lady smilingly, without any hesitation handed over the precious stone to him. The man left rejoicing in his good fortune. He knew the real worth of the stone and ecstatic that it would give security for a lifetime.

A few days later, the man came back to the same mountains and met the same woman. “I have been thinking”, now the man said, “I am giving the stone back to you, with the hope you can give me something more precious. Please give me what you have within you that enabled you to part with that precious stone without a flinch! Give me what you have within you that great mindset!!”

Moral: *It is more blessed to give than to receive*

Ps: The giver is happier than the receiver? You may think, surely there is some mistake! That goes against all our instincts and intuitions.

Giving takes you closer to bhagavAn. *Lord krishNa says, who is udArAh (generous)*? The one who is a receiver and not a giver. Wide receiver may be in football, in ours it needs to be wide giver. The person who is receiving from you helping you go closer to God. How? The key attitude in prapatti is “na mama” When you offer something, when you part with something that you thought that you owned”, the person by mere act of accepting it from you is doing a great service.

So next time, when a guest comes, or someone is asking an item, please remember this. This is more pertinent during subha and asubha kAryams. We need be more generous with the prohits, vidvAns and guests. *One can’t expect just gifts and blessings from them without returning appropriately*. There is no free lunch anywhere! *Giving is not a threat but a safety for you.* bhagavAn loves you because you are joining Him doing His job.

Srimad rAmAyaNA says, in ayOdhyA no one was giving. Why? Because everyone had enough and didn't need to receive anything from others. Give up the attitude “What did he do for me to give this one for him?” *The greatest service he is doing is receiving from you. *

Don't look from the ground floor. Look at everyone from 50th floor, 100th floor, from moon. All of them below look like the same. *Be magnanimous*
10/8/18, 10:23 AM - A S Rajagopalan: *IDEA – A help in time*

It was a big fancy shoe store and was unusually crowded on that day. A little boy about 8 years old was standing in the walkway, in front of the store. He was barefooted and gazing through the window with a longing look. He was shivering with cold.

A kind lady passing by, saw this little boy. She approached him and asked, "My little young fellow, why are you looking so seriously through that window? The boy replied, "I was asking God to give me a pair of socks," was the boy's reply.

The lady took him by hand and went inside the store. She asked the clerk to get a half a dozen of nice socks for the boy's size. She also asked, "Can you provide me with a basin of water and a hand towel?" The clerk quickly brought them to her. She took the little boy to the back of the store. She removed her gloves knelt down, washed his little feet and dried them with the towel.

She then went inside with the boy. The clerk had brought nice colorful socks. Placing a pair of socks on the boy's feet, she had asked to bring a pair of shoes. She put the shoes on his feet and asked him to try it out. The boy took a few steps and felt comfortable.

She had asked the clerk to pack the rest of the socks and gave them to the little boy.

She walked out of the store holding the little boy's hand, and said, "No doubt, my little boy you needed those. Do you feel safer and more relaxed now?" As she turned to go, the astonished little boy caught her hand, and looking up her face, with tears rolling on his cheeks answered the question *with these words: "Are you God's wife?" *

Moral: The purpose of life is not to be happy. It is to be useful, to be honorable, to be compassionate, the have it make some difference that you have lived and lived well. – Ralph Waldo Emerson

Ps: Happiness comes from many sources. A wiseman needs to realize which happiness are of permanent and which are of temporary nature. That is the starting point of viveham (discriminative knowledge).

As Dickens said, "No one is useless in this world who lightens up the burden of another." Help and service to the needy is most cherished by the Lord. We call it as kaimkaryam to bhAgavatAs and more widely service to the society. *After all everything is His sariiram (body).*

10/29/18, 5:00 PM - A S Rajagopalan: *IDEA*
Carrying the bag

It was a very famous high school in the country and was filled with several very bright students. One day the teacher from the Sociology class asked the students to bring along a bag and some potatoes.

Each student was told, "Take a potato and name it after the person you hate the most and put it in the bag. Then if you hate another person, take another potato and name after him and put it in the bag. Repeat this process until you exhaust all your enemies".

Students followed the teacher's instructions. Some had only one potato and some had just two and a few others had many potatoes in their bag. Then the teacher gave instruction to carry the bag for the whole week with them wherever they go - home, gym, playground, bed etc.

As the week progressed the students felt tired carrying the load and some felt the rotten smell was unbearable. But the teacher insisted they should complete the task. On Friday, the teacher told them, "Now you can unload the bag from your shoulder and put it away". The students felt very relieved with a sigh of exasperation.

Then the teacher asked, "How did you feel? How was your experience for the whole week?" The students started shouting with their complaints and let out their frustration. They remarked, "It was stupid to carry that much load and that too the stinky stuff.
The teacher explained, "This is exactly what happens when you carry your hatred inside your heart towards someone. Imagine instead of one week as it was in this experiment, if you have to carry all through your lifetime?"

Moral: Shake off your hatred towards anyone from your heart. So that you will not carry the sin throughout your life. Lord forgives us for the worst crimes we commit and who are we to take grudge on others for their silly mistakes.

ps: SrIvaishnava siddhAntam is based on loving everyone and that means every living thing. Bhagavad rAmAnujA in his SrIbAshyam emphasizes that everything is bhagavan's sariiram and we should love everyone. After all someone is doing a mistake because of his/her DBJ (dharma bhuta jnanam) compelling him to act in that away. If you look beyond the DBJ, concentrate on DJ (dharmi jnAnam), you can realize that everyone is the same.

svAmi desikA goes one more level higher here. He advises, to be nice to everyone, especially to the one who does more harm to you. By doing harmful things to you, the one who is doing is taking away your load of sins. Your pocketful of sins is transferred to him and that is why we should sympathize with him.
To err is human
To forgive is divine
To embrace is prapannan

10/30/18, 8:38 AM - A S Rajagopalan: *IDEA*
The priest and the gift

There lived a priest in a small village who was very honest, innocent and simple. On one day after performing the rituals for a rich man, he was given a calf as dhAnam (gift,donation). The priest was very happy and thanked the Lord. He thought that calf eventually would give him milk and other dairy products to run his life. He slung the goat happily over his shoulder and started to walk towards his home.

On the way, three thugs saw the priest carrying the calf. They were all lazy, cheaters and thieves. They wanted to take away the calf from priest and devised a trick amongst themselves to fool the priest. They got separated from each other and took different hiding places on the way of the priest.

As soon as the priest arrived to a lonely place, the first thug came and asked the priest in a shocking manner. “Good after noon priest, what are you doing? Such a pious man like you carrying a goat on your shoulders?" The priest was surprised to hear those words and replied, “Are you blind! Can’t you see it’s a calf?” The thug replied, “Sir please excuse me. I just told what I saw and don’t want to wound your feelings. I am sorry if you don’t believe me”. The annoyed priest continued his journey.

After a few yards, another thug came towards the priest and said, “My praNAmams, priest. But I don’t understand why there is a dead dog on your shoulders?” The priest was shocked to hear those words. He screamed, “Don’t you see, what I am carrying is a calf, I received as dhanam for my services” The thief replied politely, “Sorry Sir, I just told what I saw. Please pardon me”. The priest was very furious and left the place immediately.

Now the third thug came and told laughingly, “Very happy to see you noble man. But I don’t understand a respectable man like you, what are you going to do with the donkey on your shoulders?” Hearing these words, now the priest became really worried. He started thinking, “May be what I got is not a calf, but a ghost. How come it transformed into a goat, a dead dog and then a donkey! The rich man really cheated me” and thus started cursing the donor! He dropped the calf on that spot and ran away.

The thieves laughed at the gullible priest and got the calf and were happy on how their smartness paid off.

Moral: *Don’t be carried away by what others say, but search for the truth!*

Ps: svAmi desikan in SRTS in sAra nishkarshAdikAram, says there are a variety of essentials things. Anywhere from completely useless (asAram) to the ultimately absolute essential (sAra dhamA). *One’s life is too short to evaluate and convince oneself on what is the most important thing in life*.

So, *one needs to rely on the absolute pramANA, the vedAs to show the right direction and AcAryAs who interpret and do upadesam of those Upanishads.*
10/30/18, 11:30 AM - A S Rajagopalan: *IDEA*
Who owns what?

Once there was an honest farmer. He bought a well, next to his farm land from a rich man. The farmer was very happy, paid the money and started to draw water from the well. The rich man came running and stopped him. He told, “Hey farmer. I sold you the well. But not the water. You don’t have any right to touch the water. It belongs to me”.

The farmer was very sad that he was tricked and went to the King and complained. The King called his smart minister and handed over this case and asked him to solve the problem.

The minister called the richman to the court and asked, “Why don’t you let this poor farmer to draw the water? He has legally bought well and paid the dues”

The richman laughed and said, “Don’t you understand, the sale contract is for the well. I sold the well. That is right. But that doesn’t give him the right to own the water.”

The minister smilingly said, “ok. I agree with you, richman. The farmer owns just the well. And you claim that you own the water. But there is a little problem. You have kept your water in the farmer’s well. Either you pay rent to hold it there or take all of your water out of his well to somewhere else, immeidately”

The richman understood that his trick has failed. The smart minister outwitted him.

Moral: *Don’t try to cheat*. You will *end up paying for it regardless of how smart you * think you are!

Ps: In Sriviashnava sampradAyam as eluded by bhagavad bhAsyakArar, that *bhagavAn is vibhu* – That means He pervades everywhere. There is *no place anywhere exists that He is not present*. There is *no item exists that He does not own*. There is *no action or inaction exists without His control.* If so, how come the little humans think, I own this – this is my body, my Atma, my car, my home etc. If bhagavAn owns every place, then if you consider the body, Atma etc. is yours, take it to a place where bhagavAn is not there! There is none.

The first brahmam (delusion) is that *body and AtmA are the same*; 2nd delusion, *I own my AtmA and it is independent*. These two delusions will be removed only if you accept the third delusion that every other demigod is the final. Understanding and *realizing the ever compassionate SrIman nArAyaNa is the paradevatA, final refuge* will remove all the three delusions.

10/31/18, 1:46 PM - A S Rajagopalan: *IDEA*
Companion

It was one of the famous pet stores. The owner of the shop placed a sign on the window that read, “Puppies for Sale”. Everyone knows that signs like that, often attract young children. No surprise, a little boy saw the board and was very anxious. He went inside and asked the store manger, “Sir, how much would cost to buy a puppy?”

The manger responded, “Well, my son, it varies. It can cost anywhere from $50 to $500. The little boy try to empty his pocket and saw all it added up to $3 and 25 cents. The boy with a long face told, "I have only $3.25. Can I at least look at the puppies?

The manager smiled and made a small whistle. Out of the kennel a few dogs came running. The boy could see a lady dog which ran to side of the store and behind were five puppies, just a teeny, tiny balls of fur.

One puppy was lagging considerably behind. The little boy immediately singled out that puppy and asked, “What is wrong with that puppy? The manager in a sad tone told, that dog has some birth defect. The veterinarian had checked and diagnosed that it doesn’t have the hip socket. He would always be lame and has to limp through all his life.

The little boy got excited, “That is the puppy, that is the one I like. I really want to buy.” The manager said, “No, you don’t need to buy that little dog. If you really like it, I can give just give it to you.

The little boy was quite upset. He looked straight said, “Sir, you don’t have to give it free. That little puppy is worth as much as all other dogs you have. I will pay the full price. I have $3.25 and the rest I pay 50 cents every week till the whole sale is paid off.

The manager countered quickly, “Son, you really don’t want to buy this little dog. He can’t run; he can’t jump; he can’t play with you like the other puppies. He is not going to make you happy!”

To his surprise, the little boy reached down and rolled up his pant leg to reveal a badly twisted, crippled left leg supported by a big metal brace. He looked up at the manager and replied softly, “Well, you can see Sir, I can’t run so well myself, and the little *puppy needs someone who can understand and give him company in this world!*”

Moral: Not everyone is perfect. *The world is full of people who need someone who understands!*

ps: Everyone is “challenged” in one way or other. Everyone struggles in some aspect. To put it bluntly, *we are all totally helpless, with a big sign of utterly destitute” on our face.* Couldn’t do karma, jnana and bhakti yOgAs and resorted to prapatti. *Lord is so compassionate and didn’t laugh at us*. But gave a helping hand and lifted us up from birth/death cycle. If that so, how fair is it for us to look down other people, bhAgavatAs, prapannAs. Tiny, miniscule amount of days are left in our life here before reaching the eternal happiness. *Why quibble over necessary petty things and lose the boarding pass! Follow DAP*

11/1/18, 8:53 AM - A S Rajagopalan: *IDEA*
Can you hear?

An young couple started off their life very nicely. After some time, the husband feared that there is some hearing problem with his wife. He got into thinking that she may need a hearing aid. But don’t know how to approach the situation.

Since the husband works out of home, he quietly texted to his family doctor so that his wife will not know. He confided to him that his wife may have the problem of hearing. The doctor was very nice and was communicating back to him. The doctor suggested that first they need to diagnose the problem correctly before looking for a particular solution.

The doctor asked the husband to do a simple test and report back the results. Doctor’s suggestion was “Stand about 50 ft away from her and in a normal conversational tone say something and see whether she can hear. If not go close to 30 ft, then 20 ft and then 10 ft, and so on until you get a response. And let me know the outcome.”

After completing that day’s work, the husband slowly got out of his office room and looked towards kitchen and saw his wife was cooking something.

He got about 40ft away from his wife and asked, “Dear, what’s for dinner?” No response. So, he moved a little closer. From 30ft away, he asked, “Honey, what’s for dinner?” No response.

Next, he moved to the dining area, about 20 ft away from her and asked the same question, “Honey, what’s for dinner?” Still he got no response. He walks up to the kitchen door, about 10 ft away from her and asks, “Honey what’s for dinner? “Again no response.

So, he walks up sadly close to her and stands behind her. “Hey sweetheart, my love what’s for dinner?”

The wife shouted, *"It is bisi bele bath.. my dear husband, I am telling you for the fifth time!”*

Moral: *Don’t be too convinced that others are wrong, before checking yourself first!*

Ps: SrI vaishNava sampradAyam teaches very nicely to be loving and generous to all living things. Enemy is a term not found here. There may be ideological differences; but any personal vendetta is unwanted. Actions out of ego is always self disastrous. This sattvic behavior is utmost important for prapannAs, who have done total unconditional surrender to Lord Sriman nArAyaNA and just passing the rest of the days on earth.

In svanishtAbhigAnAdikAra in SRTS, svAmi Desikan says about svarupa nishtai (understanding the nature of the self and displaying) that one should never care about anyone says or acts towards one’s sariiram. After all it is acetanam and ignore. On the contrary, if they say something about one’s AtmA, he needs to wake up and rectify that.

Simply, if someone tells you “You are short, you look ugly or I don’t need you etc.” that is related to body and ignore. On the other hand, if they say "what kind of sins you have done", then go and request an apology. Because that affects your AtmA.

As ANDAL says in tiruppAvai, a true prapannan would act like, *nAnetAn Ayiduka* (let aDiyEn be) *for any wrongful act, will go ahead and take the blame voluntarily on himself.*
acronym: MAAM - Mistakes Are All Mine

11/1/18, 7:46 PM - A S Rajagopalan: *IDEA*
Who first?

A man and his wife had an heated argument about a problem at home. Each one was shouting at the top of their lungs and finally calmed down. Now they were giving silent treatment to the other for 2 days. No talk between them.

The man realized that he had to take a flight next morning and would need his wife to wake him up. Not wanting to be the first one to break the silence and accept as a loser, he wrote on a piece of paper, “Please wake me up at 5 am” and kept on the end table, next to her bed.

The next morning, the man woke up and found out it was already 9 am. And missed the flight. He was so angry and furious. He was about to burst out at this wife, why she hadn’t woken him up!

He noticed a piece of paper next to his bed. It read, “Honey its 5 am. Time to wake up!! “

Moral: Two can play the same trick. Don’t try to outsmart your wife. *A wife will always win any argument, by some means.*

Ps: In SrI vaishNavam, pirAtti, SrI has given such an elevated status, sometimes even higher than the bhagavAn Himself. Without her recommendation (purushakAratvam), we can’t even imagine of

mOksham for all the stacked up crimes popping out of our balance sheet. When bhagavAn tries to question and even hesitate on conferring the mOksham to us, she is the one cajoling and convincing him to spare the rod and hug us.

See, *even in bhagavAn's case, He can't outsmart His wife.* He has to yield.

11/10/18, 7:11 AM - A S Rajagopalan: *IDEA*
Short Story

Sometimes less words mean more things. There are some very small single line stories which leave most to the reader's imagination and interpretation.

"Once again, we are strangers, but this time left with memories".

aDiyEn's initial interpretation
let us say, if it refers to baddha jIvan (bounded souls) it means ordinary worldly things (vishayAntaram). Spouse, home, wealth etc. come and go. Many times they leave with deep impressions after they have gone. Those memories usually of passion and craving on the lost things.

If its a prapannan (cetanan who have performed total unconditional surrender at the lotus feet of Sriman nArayaNA for the eternal kaimkaryam), will be very happy of things left him/her. *"na mama" as he understands from the svarupa vikAsam learned from the upadesam of praNavam* has a huge impact in his realization. Whether wife, home, wealth are there or not, he is away from them in terms of attachment.

Status of being strangers *does not arise from physical separation, but its mental *- its the attitude, its the behavior and its the faith towards the reward far better and higher and eternal (vishayam).

Lord krishNA says, "nazvaram gruhya mananscha viddhi mAyA mano mayam" in uddhava gitA. Anything you realize through senses, may be real, but Uddhava, understand its temporary only. Its a *combination of your mind and my mystical power.*

11/11/18, 8:07 AM - A S Rajagopalan: IDEA
Basics are the same anywhere

President Xi Jinpin of China said:

When I was a small child , I was very selfish, always grab the best for myself. Slowly, everyone left me and I had no friends. I didn't think it was my fault but criticize others.

My father gave me 3 sentences to help me in life.

One day, my father cooked 2 bowls of noodles and kept the 2 bowls on the table. One bowl has one egg on top and the other bowl does not have any egg on top. He said "My child. You choose. Which bowl do you want". Eggs were hard to come by those days! Only get to eat eggs during festivals or New Year. Of Cos I chose the bowl with egg! As we started eating. I was congratulating myself on my wise choice/decision and wallop up the egg. Then to my surprise as my father ate his noodles, there were TWO eggs at the bottom of his bowl beneath the noodles! I regretted so much! And scolded myself for being too hasty in my decision. My father smiled and sad to me, *My child. You must

remember what your eyes see may not be true.* If you intent on *taking advantage of people, you will end up losing!*”

The next day, my father again cooked 2 bowls of noodles: one bowl with an egg on top and the other bowl with no egg on top. Again, he kept the two bowls on the table and said to me, ”My child. You choose. Which bowl do you want?” This time I am being smart, I chose the bowl without any egg on top. To my surprise, as I separated the noodles on top, there was not even a single egg at the bottom of the bowl! Again my father smiled and said to me, ”My child, *you must not always rely on experiences cos sometimes, life can cheat you or play tricks on you*. But you must not be too annoyed or sad, just treat this as learning a lesson .You cannot Learn this from textbooks.

The third day, my father again cooked 2 bowls of noodles, again one bowl with an egg on top and the other bowl with no egg on top. He kept the 2 bowls on the table and again said to me, ”My child. You choose. Which bowl do you want?”. This time, I told my father, ”Dad, you choose first. You are the head of the family and contributed the most to the family.” My father did not decline and chose the bowl with the one egg on top. As I ate my bowl of noodles, Sure in my heart that there is no egg inside the bowl. To my surprise! There were TWO eggs at the bottom of the bowl.

My father smiled at me with love in his eyes, ”My child, you must remember! *When you think for the good of others, good things will always naturally happen to you!”*
I always remember these 3 sentences of my father and lived and do my business accordingly. True enough, my business was a roaring success.

ps: Look at the 3 advices.
1. What your eyes see may not be true - pratyaksha pramANA (sesory perception) is not reliable

2. Your experience may not help in real life. Extrapolating from past experience is conjecture. AnumAna pramAnA (inferential knowledge) may not be reliable.

3. Think good for others and good things will happen to you. We say lokA samathA sukhino bhavandhu" That is *sabdha pramANA, the only thing that is always reliable.*

11/11/18, 2:16 PM - A S Rajagopalan: *IDEA*
A drop of water

Once there was a King and he had everything. He had also some nonstop hiccups. Many doctors and astrologers came by and couln't get rid of the persistent hiccups. One doctor had a very good suggestion. "Give the King a shock treatment. Any jolting action on his body or mind will relax the nerves and the hiccups will be gone", he said.

But who is to bell the cat? Noone was even dare to speak in front of the King, and leave alone play a trick and give him a fright! One fool without knowing the situation and the implications volunteered happily to cure the King.

He had arranged to take the King on a boat ride alone. In the middle of the ocean, the fool pushed the King into waters. But help had been arranged to rescue the King within a few minutes and put hima ashore in a warm bed. The fright, the cold dip and the rest in bed cured the King's hiccups.

Instead of being happy, the King was angry on the fool for his actions. He had commanded that the fool should be executed for pushing the King into waters. But the King confided secretly to his ministers that, "I will repay the fright with a fright". He had asked the exeutioner not to use axe to drop from the top, but instead use only one water drop fall on the fool's neck.

The fool was dragged into the gallows. The executioner dropped a drop of water on the fool's neck, and amidst shouts and laughter, the fool was asked to rise and thank the king for his kindness.

*But the fool never moved. He was dead *– killed by his master's kindness.

Moral
Pen is mightier than the sword;
a drop of water can be deadlier than an axe.

ps: bhagavAn due to our persistent and infinite AjjAnAdilankanNam (trespassing His commandments), is very angry on us. He is waiting to punish the cetanan (sentient being). But a drop of water, not just any water, but a drop of tear shed under His lotus feet, realizing the countless sins we have committed, and pleading for his mercy will change His whole attitude. Tons and tons of accumulated sins will be burnt to ashes with a single unconditional total surrender.

svAmi desikan in SRTS says, "Instead of taking a sword and hitting hard and wounding us severely, He will reconcile with hurting us just with a small poking with a thorn".

*prapatti is the only single weapon * against bhagavAn's unique, unlimited, and unilateral power. *Intended punishments will change to unlimited rewards* due to his extreme magnanimity. To receive that, we need to equip ourselves as the right candidate (pAtram) with *Akinchanyam* (helplessness and utter destitute) and *ananya gatitvam* (no means or rewards other than Him).

11/15/18, 8:31 PM - A S Rajagopalan: *IDEA*
Merchant and a donkey

There was a merchant who used to sell groceries. Every week, he goes and buys salt from the next town and sell it in his store. He had a donkey as the transporting vehicle. There were some streams on the way to reach his town.

One day, after a huge purchase the vendor was returning to his store. The donkey was loaded with heavy salt bags. While both of them were crossing the stream, the donkey could not walk, slipped and fell into the water. Huge portion of the salt got dissolved. When the donkey stood up, it felt the load is so light.

From that day onwards, whenever the merchant returned with a huge load, the donkey played the same trick. It tumbles down in the middle of the stream andcthe salt load became light. The vendor got suspicious.

One other day, the merchant bought huge bales of cotton, instead of salt. He loaded them on top of the donkey and both proceeded to their store. The donkey was thinking, "This load today is unusually very light. I am going to play the usual trick, tumble down in the water and make this load even far lighter."

In the middle of the stream, the donkey tumbled deliberately and fall down into the water. What a pity! When the donkey tried to get up, it can't. The load was pulling down the donkey to the water. The cotton absorbed the water and became heavier and heavier on each fall.

The merchant started giving hard beatings with his stick and make the donkey to get up and walk. The donkey learned a valuable lesson.

*Moral: Avoiding work leads to more work. *

ps: Every human being is commanded to do some duties according to their status (varNasramA). Ignoring the duties, only will accumulate more. It will never go away. That is the primary reason why we are struggling and immersed in the cycle of birth and death (trespassing bhagavAn's commands).

One can be egoistic by neglecting the duties, but every inaction snd wrong action (akarmA and vikarmA) is entered intothe log book of assets and liabilities. As aDiyEn often used say, *"brahmA azhinjAllum karma azhiyAdu" [Even brahamA may die, but not our karma].*

This is true even laukika (worldly) life also. *Procrastination only adds up more work*. aDiyEn remember the quote, *"If it takes less than two minutes to do the job, just do and get rid of it" *

ps2: especially when prapatti is a kshaNa kAla kAryam

11/18/18, 9:35 PM - A S Rajagopalan: *IDEA*
What did you say!

Once a banker was traveling on a train. It was nice first class fully a/c coach. He was alone. Some time later, a beautiful young lady came and sat in the same coach.

The banker was happy to see an young girl. The lady kept smiling at him! This made the banker even more happy!

Then she slowly moved and came and sat next to him. The banker was ecstatic and bubbling with joy.

She leaned slowly towards him and whispered in his ears, "Hand over all your money, credit cards and other valuables to me. Otherwise, I will shout now and make a scene that you are harassing and misbehaving with me.

The banker stared at her blankly!

He took out a piece of paper and a pen from his briefcase and wrote, "I can't hear or speak. Please you write down on this paper what you want to say!"

The young lady wrote everything what she said before and gave it to him.

Now the banker got up and told her firmly in clear tone, "Now you can go ahead and shout and scream!!!"

*Moral: * *Don't try to trick someone, at the end you will be the one end up being tricked!*

Without written proof of documentation, sometimes it is hard to decide even the truth.

Ps: Essential need of documentation is very important in our religion too. Even vedAs, the highest pramANA is just merely based on sound. Our ancestors chose to decipher that sound into Sanskrit language. Similarly, our rahasya granthams, vyAkyanams and even stOtrAs and pAsurams were very well documented and preserved in many languages. Otherwise perverted explanations, adding and deleting from the originals will modify and will lose the true intent of the author. *We thank not only the original author, but all our AcArya paramapara* who had done a magnificient task of "well-maintained" over centuries

12/29/18, 7:26 AM - A S R Mama: *IDEA - A great piece of advice*

Watching an interview with a very successful hedge fund founder in financial markets. He said, the critical thing is "Not necessarily to know what you know, *but knowing what you dont know and learning".*

What an amazing insight, which in our sampradAyA uddAlaka advised his son svAtaketu some yugAs before. *tat tvam asi vyAkyAnam in chAndOgya upanishad* stresses to know the cause. If you know the cause then you will know all the effects. If you know clay, you will know the pots etc. manifested from that.

Anywhere from gajendrA cried out "Adi beejam" to vedic statement " kAraNam tu deya:" our sampradAyam chalkenges to implore the root cause. And so easily the politicians and businessman make the statement easily, "We will get to the bottom of this".

*Moral: Know the cause. *

ps:
1. Not satisfied with the effects, we intend to explore the brahmmam.
2. The one from which everything came, and which sustains and absorbs within it is the brahmmam.
3. And that brahmmam is recognized through vedAs only.
4. And if you know brahmmam, that is the ultimate rewards, eternal bliss.

Those are in essence the *explanations in SrI bAshyam* for the first 4 brahma sUtrAs.

1/14/19, 9:52 AM - A S R Mama: *IDEA – Relationship*

Once there were two brothers who lived on adjoining farm fell into a conflict. It was the first time a serious rift happened in 40 years. They were farming side by side, sharing machinery, labor and materials etc. Everything went well without a hitch, till then.

Their long-time collaboration fell apart. Started with a small misunderstanding and blew into major difference and finally it exploded into exchange of bitter words and followed by weeks of silence.

One morning there was knock on the elder brother’s door.
There was a young guy standing and said, “Sir, I am looking for a job for a few days and willing to work hard and accept whatever you pay me. You may have a few small jobs here and there and could I help you?”

The older brother said, “Yes. I do have some jobs for you. Look across the creek at that farm. That’s my neighbor. Not only that he is my dear brother. You know what, last week it was meadow there. He took a bulldozer to the river levee and now there is creek between us. Well, I know he has done that to spite me. But I will show, that I am always a step above him and teach him a lesson. See the pile of lumber curing by the barn? I want to build me a fence. Not a small one, but an 8 ft fence, so that I don’t have to see my evil brother at all!”

Saying that, the older brother showed the materials to the carpenter and left for the town on a business. The carpenter was so busy the whole day measuring, sawing, nailing etc.

It was about sunset when the elder borther returned and the carpenter had just finished his job. The farmer’s eyes opened wide and his jaws dropped. There was no fence at all. Instead it was a bridge. Not an ordinary one, but a beautiful fine piece of work with hand rails etc., stretching from one side of the creek to the other! The elder brother remarked, “You are a quite a fellow to build this bridge, after all have said and done.”

He saw his neighbor, his younger brother was coming across, his had outstretched. The two brothers stood at each end of the bridge and they met in the middle, taking each other’s hand. They saw the carpenter hoist his too bag on his shoulder.

“No, please wait. Stay for a few days,” the older brother requested. ”I would love to stay on Sir, but I have many more bridges to build,” said the carpenter.

Moral: *Love is more powerful than anger, hate or revenge.* But may take time notice and realize.

Ps: Unlike other religions, SrivaishNava sampradAyam hinges on body-soul relation (sAriraka sAstram). bhagavAn is the AtmA (soul) and everything else is his sariiram (body). No need for any part of the body hurt any other, while both belong to the same owner. Bhagavad bhAsykArar starts the Sri bAshyam with saying, *"we should love all the creations of the God”.* svAmi Desikan goes one step further. He says, *"We should love more the person who does more evil to us.”* That is because without realizing he is taking away and transferring our sins to him. We should sympathize and be nice to their ignorant act!!!

1/14/19, 10:45 AM - A S R Mama: *IDEA – Failure? Where??*

This is a story about two guys – very close friends, Ram and Krishna. Both were in the same class and graduated together from the same college…

But you know, life is so different!

Ram got a nice job paying six figure salary; Krishna could not find any decent job.

Ram was successful and surrounded by all friend; Krishna was a lone ranger and was alone most of the time.

Ram was the center of attention and attraction; Krishna failed to make even a few friends.

Ram was promoted and Krishna was doing some menial jobs

Ram invested in stocks, bonds and real estate; Krishna hardly earned anything to invest.

Ram lost most of his money one day in the market; Krishna was saving his egg nest, though it was tiny.

Ram was broke, Krishna built a small house; call it more appropriately a hut.

Ram desperately wanted to get married; Krishna was soon to be a father.

Ram went to depression and, bad habits; Krishna was enjoying his children.

Ram lost almost everything, Krishna found almost everything.

This may be just one scenario. You can imagine all possible outcomes and you get the drift.

Moral: *Everyone faces setback in life; it is not the same time or in the same things. But you don't give up." *
If you are not failing, you are not growing!

Ps: *bhagavAn gives everyone the same pie. But doesn't slice the way we want it*. Some slices are big, and some are small. *Accept the total as a single pile.* Avoid looking at someone else slice and making individual comparisons.

"kArpaNyam is called Akinchanya anusandanam" Destitute is taking effort and accepting the helpless state and requesting for help. saraNAgaty hinges on making this request to the Lord, *as we are completely useless for any means (upayam) and don't even recognize the proper reward (phalan). *

The thinner your slices are luckier you are, (as svAmi dEsikan says), and won't get caught up on ego and will turn most of your attention towards the Lord and not on worldly pleasures.

1/26/19, 8:43 PM - A S R Mama: *IDEA - sanyAsi and gold*

A sanyAsai (sage) was going through the roads of capital city. That country was ruled over by a famous King. Suddenly he found a gold coin lying on the road. He bends down and picked it up. The sanyasi has no need for the gold or any other wealth. He has already renounced everything.

He decided to donate that gold coin to someone who really needs it. He was wandering through several streets, but couldn't find anyone. It was evening and the sanyasi was tired and sat on a platform outside a house.

Within a few minutes, he heard a huge noise with drum beats etc. It was the King's procession with all the army, horses, elephants etc. He understood the King was going for a war and invasion of the neighboring country. The King ordered the army to be stopped, when he saw the sanyasi sitting over there.

He came next to the sanyasi, prostrated and said, “Oh! sanyasi, please bless me to be victorious. I am going to war with our neighbor and intend to expand my country.”

The sanyasi smilingly handed over the gold coin to the King. The King was surprised. Somewhat annoyed and confused on the action of the sanyasi. What is the use of one gold coin, when the King already has tons and tons of wealth! He thought the sanyasi was making fun of him.

So, the King questioned, “What is the meaning of handing over this silly gold coin!” The sanyasi explained, “Oh! Great King, I found this on the street this morning. Since I have no use for this, I want to donate to a proper person, a real needy one. And now, when I see you not satisfied with what you have but a craving desire to get more, I felt you might be the appropriate person in need of this coin”.

The King realized his mistake and backed off from his plan of invasion.

Moral: *Enjoy what you already have* rather than chasing for more and more. There are those who have more than you and there will be some who have less than you. *Do not try to compare and chase the unwanted things.*

Ps: Lord krishNA advises Uddhava about *santuSTi* (complete satisfaction, contentment with), because most of the things people crave are nasvaram (temporal and perishable). Instead they should concentrate on permanent things. First step of sAdhana chatushtyam (4 steps of means) to understand and enjoy brahmmam is, *nitya anitya vasthu viveham* (having the discriminative knowledge on permanent and temporary nature of things). *Today’s gold may be tomorrow’s trash!*
1/27/19, 7:55 AM - A S R Mama: *ps2*
A king with all his wealth can feel poor. A unwealthy person with all his poverty can feel rich!! Because the yardstick to measure wealth is not based on prakriti sambhandam(worldly materials).

Remember *lakshmaNo lakshmi sampanna* - LakshmaNA had lakshmi, *kaimkarya lakshmi. *

na karmaNA na prajayA dhanena tyAgenaike amrta tvamanasuh Remember these verses recited during AcArya sambhAvana kramam. It means neither actions nor progeny and wealth, but by renunciation alone mOksham can be attained.

In the story one tiny gold coin, none of the village people deserved!! But alas! only the King, richest of rich was the only one truly deserved.

Measure with the right tool to realize the true richness.

1/27/19, 12:52 PM - A S R Mama: *IDEA – Kite and the thread*

There was a little boy who was very active and playful. He saw all his friends were playing with many colorful kites. One day he asked his father to get a kite for him also. The father, being so nice and affectionate, immediately took the boy to the store and got him a kite and a roll of thread.

His son started to fly the kite outside. Soon, his kite reached high in the sky and the kid was full of joy. After a while, the son asked,” Father, I am so happy for what you have bought for me. My kite is flying so high. I want my kite to fly the highest in the town relative to all other kids’. It seems the thread is

holding up the kite from flying further. Why don't we break the thread?" The father politely listened and cut the thread from the roller. That made the son very happy.

But then slowly, the kit started coming down. Soon, it fell down on the terrace of an unknown building. The young boy was surprised to see this. He had the cut the kite loose of its thread so that it can fly higher. But on the contrary it fell down. He asked his father, "Father, I thought cutting off the thread, the kite can fly higher freely, but don't understand why it fall down?

The father explained, "Son at the peak of our life that we live in, we often think that some things we are tied with and they are preventing us from going higher further. The thread was not holding the kite from flying higher, actually it was helping. The thread made the kite to stay higher when the wind slowed down and when the wind picked up it helped the kite to go higher and in a proper direction. And when we cut the thread, there was no support and it fell down.
Moral: Often we feel that we can reach to the newer heights and can progress quickly if we are not tied to the family, our home and our spirituality! But we *fail to realize that our family, our loved ones, our religion help us to survive during difficult periods* with their support. They are the one *encouraging us to reach higher heights of our lives*. They are not holding us but supporting us. *Never let go of them.*

Ps: Our moral values are derived from spirituality. ithihAsa, purANAs show the us value system. Our external world is like the wind, very attractive. But our internal feeling, moral values, family and home are the thread. We can survive somewhat without wind, but *can't survive without the support of the thread too long!*

1/27/19, 9:26 PM - A S R Mama: *IDEA - guru and water*

Once a guru was walking from one town to another with a few of his sishyAs. While they were traveling, they passed by a lake. They stopped to take some rest. The guru asked one of the disciples, "I am very thirsty, can you please fetch some water from the lake nearby?"

The sishyA walked up immediately to the lake. There he noticed, many people were bathing and washing their body one one side. The other side bullock carts were passing dipped fully into water. As a result, the water became very muddy and turbid. The sishyA thought, "How could I give this dirty water to the guru?" So, he came back empty handed and told the guru what he had witnessed. "The water is so muddy, and I don't think it is fit for anyone to drink it!", the sishya exclaimed.

The guru said, "Let us take some rest here by the tree before we continue walking further". After about half an hour, the guru called the same sishyA and asked him to go and fetch the water from the same lake. The disciple obediently went back to the lake. To his surprise there was no one and the water was crystal clear. The mud had settled down and the water above it looked so fit to drink. So, he collected some water in a pot and returned to the guru.

The guru looked at the water and then looked at the disciple. He said smilingly, "See, you let the water to be and the mud settled down on its own. You now got a clear water. It didn't require any special effort on your part".

Moral: Our mind is also like that. When it is disturbed, its muddy and turbid. You just let it be. Give it a little time. It will settle down by its own. You don't need to put any effort to calm it down. *Our

best decision arises only when our mind is calm*. *When mind is not at ease, time is the best medicine.*

Ps: bhagavAn krishNA says in bhagavad gItA that *a man must elevate himself by his own mind*, not degrade himself. *Our mind can be our friend or our enemy.* The mind needs to be trained and *training takes time and patience*. If one detaches himself from the worldly pleasures, he can see the true goal and will strive towards that. There is no end for sense gratification. It feeds itself. Similarly when the mind is disturbed, any amount of external effort may not give proper solution. *Time is best and only medicine*

1/29/19, 7:23 AM - A S R Mama: *IDEA – Strong roots *

Once there were two neighbors living adjacent to each other. One of them was a retired school teacher, slow and systematic. The other one was an aggressive and ambitious manager at a car dealership. Both wanted to raise garden and planted different plants in their garden.

The teacher provided only a limited amount of water to his plants and didn't pay too much attention to his plants. While the neighbor, poured plenty of water to his plants and looked after them constantly. The retired teacher plants were simple yet were looking good. But the manager's plants were much fuller and greener.

One night there was a storm with wild winds and heavy rain. Next morning, both the neighbors were out to inspect the damage to their garden. Plants at the manager's garden came off completely uprooted and was totally destroyed. But the teacher's plants were not damaged at all and were standing firm.

The manger was surprised to see that and went to his neighbor's house and remarked, "We both grew same plants together. In fact I actually looked at my plants better than you did for yours, and even gave them plenty of water. I don't understand how come my plants came off, while your s are still strong and flourishing?"

The teacher smiled and answered, "You gave your plants more attention and water and that is the problem. You made it easy for them and they didn't have to work for themselves. While, *I gave just enough of water and let their root search for more! * And so, their roots went deeper and made their position stronger. That is why my plants survived."

Moral: What is said for plants here can be applied for bringing up children. If everything is given to them in a silver platter, they *may not understand the hard work required to earn those things*. They may *not realize the value of money, respect for the work,* and the necessities of the luxuries. *Sometimes. guiding may be better than giving! * Teach them to walk, but *let them determine, judge and follow their path.*

Ps: In rahasya granthams, vAmi Desikan raises a question – *Why bhagavAn expects us to do saraNAgaty to grant mOksham? * Well, let us say if He gives to selective people only then He is partially favoring them. And it looks He is pitiless (cruel) to those He didn't select *(vaishmya naighRNya dOshams)*. Just like puNya/pApAs determine the course of our janmA(s), executing saraNAgaty determines our boarding pass to mOksham. bhagavAn lets us to figure out.

Why He does not give mOksham to everyone *(sarva mukti*) ? After all He is totally, uniquely and singularly independent? Well, then, *many won't understand the value of mOksham, and blossoming of the mindset required to be eligible for that. * Besides, He needs some play (leelA) here. *logavath leela kaivalyam,* as the brahma sUtrA says, this world is created for His play.

1/31/19, 6:33 AM - A S R Mama: *IDEA – Needs and Wants*

Once there lived a King who was very wealthy. Though he had everything and lived a luxurious life, he was not happy or satisfied inside.

One day, the King came upon a servant who was singing happily while he worked. This puzzled the King. He as a ruler with all pomp and prestige feels gloomy, while a lowly servant is dancing in ecstasy! The King asked the servant, "Why are you so happy?" The servant replied, "Oh King! I am a poor servant. But my family and I don't need have too much and don't expect too much. All we care is a roof above our head and dinner on the table".

The king was not pleased with that answer. Later, he sought the advice of one his wise minister. After hearing the King's woes and the servant's story, the minister said, "Your Majesty, I believe that the servant has not been initiated to the 99 Club!"

"The 99 Club! What is that?" the King inquired. The minister replied, "Oh King! I will demonstrate that to you. I will place a bag containing 99 gold coins at the servant's doorstep. And you will know." So, the King ordered to do it. When the servant saw the bag, he took it into his house. When he opened the bag, he let out a great shout of joy, So many gold coins! He began to count them. After several counts, he was at last convinced that there were only 99 coins. He wondered, "Why it is only 99 and not 100! May be something is missing" He looked everywhere, but that final coin was elusive.

Finally, exhausted, he decided that he has to work harder than ever to earn that one gold coin and complete his collection. From that day, the servant's life has changed. He was overworked, horribly grumpy, and rebuked his family for not helping him make that 100th gold coin. He stopped singing while he worked. Witnessing this drastic transformation, the King was confused. When he sought his minister's help, the advisor said, "Your Majesty, the servant has now officially joined The 99 Club."

He continued, "The 99 Club is a name given to those people who have enough to be happy but are never content, because they're always yearning and striving for that extra 1 telling themselves, "Let me get that one final thing and then I will be happy for life."

Moral: We can be happy, even with basic needs in our lives, but as soon as get something bigger and better, we want even more! We lose our sleep, our happiness, we hurt the people around us, all these as a price for our greediness. *Life is a balance of basic needs and growing desires! *

Ps: In *uddhava gItA, Yadhu mahArAjA* (Lord kirshNA's forefather) faced the same dilemma when he faced a avadhuta sanyasi (one who has renounced everything in life) [Some claim dattAtreya was the avadhutA] and learned about 24 gurus of nature.

Pooja, prayer, and *worship of the Lord is not to ask for more, but to thank what he has already blessed on us. * If we are not happy with the 99% what he has already poured on us and *go after the last 1%, we may lose the whole.*

Lord gives everyone the same full pie *but slices differently than what we want*. We look at a large slice and crave every slice should be that big. This is like saying *"Cut into four equal halves".*

2/8/19, 7:27 AM - A S R Mama: *IDEA - The Seven Wonders of the world*

Rekha was an young girl from a tiny village. She has completed elementary school, and was ready to move 5th grade to a middle school. But the muddle school is in the next town and she has to take a bus everyday.

She was very happy and nervous to go to a bigger school and a town which has reputation for rich kids.

Today was the first day of her school and as soon as she entered the school, she saw everyone was wearing glamorous clothes while she had a very simple and relatively cheap attire.
Other students started making fun of her.

The teacher soon arrived and she introduced Rekha to other students and said she is new from a nearby village.

The teacher said, "I will start this year with a surprise test now!" Students were naturly taken back by this. She has asked, "Please write down the 7 wonders of the world. If you dont know all write whatever you kniw of".

Everyone started writing the answer quickly. Rekha started to write the answer slowly.

When everyone except Rekha had submitted their answer paper, the teacher came and asked Rekha, "What happened Dear? Don't worry, Just write what you know as other students have learned here in the previous year".

Rekha replied, "I dont know how to pick 7, when there are so many things are available!" Finally she handed her answer paper to the teacher.

The teacher started reading everyone's answers loudly and the majority had answered them correctly such as The Great Wall of China, Taj Mahal, Pyramids, Leaning Tower of Pisa, Hanging Gardens of Babylon etc.

The teacher was happy as students had remembered what they had been taught. At last the teacher picked up Rekha's answer paper and started reading.

"The 7 Wonders are – *Seeing, hearing, feeling the touch, laughing, thinking, being kind, and loving.*

The teacher stood stunned and the whole class was speechless. Today, a girl from the small village reminded them about the precious gifts that God has given us, which are truly a wonder.

Moral: Value, trust and cherish what you have. You don't always have to look away to find an inspiration. *God has given you all the strength and mind to reach your goals. *

ps: If we know how blessed we are and understand the temporal and trivial nature of enjoyments, we will run to any length to stop another janmA here. Rare being born as a human, in Hindu religion and having good parents and has a capacity to see and process the things, separate the alpa astira phalan - why should we dwell in this samsAram?

2/13/19, 3:23 AM - A S R Mama: *IDEA*
Measure twice, cut once

Lakshmi and kaNNan, a very loving couple had been married for over a decade. They did not have any child and were hopeful everyday, that Lord would bless them one day. Both shared the same mental disappointment and that in turn made them more attached to each other.

But their family and friends had different opinion. They try to persuade them to get separated, go for divorce, and look for remarriage since current one is not fruitful. But the couple dreaded even to consider that idea, because of the strong bond of love between them.

Months passed and one day, while Kannan was returning from
work, he saw his wife walking down the road with a man. Both had their hand locked in with each other and swinging them high and walking merrily with giggles.

Over the next few days, he saw the same man with his wife at various places and one evening while Kannan was returning from work he saw the man drop her off at the house after giving her a kiss on the cheek. Kannan was angry and sad but he didn't open the topic with his wife.

Two days later after a hectic day at work, Kannan returned home was very tired. Went upstairs and was removing his tie in one hand and the other holding cup of juice in a glass. When the phone rang, he swiftly moved to pick up the phone. The caller said, ”Hey dear, I'll be coming to your place this evening to see you as promised.” Kannan hung up the phone angrily. It was a male voice and he was almost sure the person on the other end was the man he had always seen his wife with. He suddenly became shaky with the thought that he has lost his wife after all these years to some unknown man. The glass cup fell from his hand and shattered into pieces.

His wife ran climbing up the stairs into the corridor and asking, ”Is everything okay?” Kannan was taken over by wrath and gave his wife more than a gentle push. She slipped and fell and rolled down to the bottom of the stairs. She was laying unconcious.

Kannan gravely realized his mistake. He felt her breath, pulse, and heartbeat but there she lay lifeless. In a total confusion, he saw an envelope in her hand. He took it, opened – it was a letter.

It read:
“My loving husband, words can not express how I feel, so I had to write it down. I have been visiting a doctor for over a few days and wanted to confirm before sharing the news with you.

The doctor confirmed it today that I am pregnant with a twin and our baby is due soon. Surprisingly, the doctor is none other than my long lost cousin brother whom I lost contact with for decades. He had promised to take care of me and our baby and give us the best without charging a dime.

He also promised to have dinner with us today. Thanks for staying by my side.

Your loving wife.

The letter fell from his hand. There was a knock at the door and the same man he had seen with his wife came in and said, ”Hello Kannan, I suppose I'm right. I am Dr. Arun, a cousin of your wife.” Suddenly, the Dr. noticed his sister lying standstill. He rushed her to the hospital. She had lost her twins and may not recover from her coma!

Moral: We should not be too quick to take actions in our relationship or marriage when we haven't checked thoroughly. We all have our faults. We shouldn't be too fast to judge others. Not everything you see, hear or believe about someone is true. Always controlled and calm action under any situation, irrespective of what one might heard or seen is the best approach.

ps: bhagavAn is sarva svatantran. When He look at us, the eternal criminals, His anger and punishing attitude tries to explode. Immediately dayA devi intercedes and quenches that fire completely and make Him to be of more reasonable and pardonable stature. *Without dayA and pirAtti purushakAtatvam there is no viable exit for us from the cruel samsAram.*

2/17/19, 1:02 AM - A S R Mama: *IDEA - Focus on what?*

One day a professor entered the classroom and asked his students to prepare for a surprise test. They waited anxiously at their desks for the test to begin. The professor handed out the question paper with the text facing down as usual. Once he handed them all out, he asked his students to turn the page and begin. To everyone's surprise, there were no questions, just a black dot in the center of the page.

The professor seeing the expression on everyone's face, told them the following, “I want you to write what you see there.” The confused students got
started on the inexplicable task. At the end of the class, the professor took all the answer papers and started reading each one of them aloud in front of all the students. All of them with no exceptions described the black dot, trying to explain its position in the middle of the sheet etc.

After all had been read, the classroom was silent. The professor began to explain, “I am not going to grade on you this, I just wanted to give you something to think about. No one wrote about the white part of the paper. Everyone focused on the black dot

Moral: concentrating on the black dot isxsimilar to what happens in our lives. We have a white paper to observe and enjoy, but we always focus on the dark spots. Our life is a gift given to us by God with love and care. We always have reasons to
celebrate, nature renewing itself every day, our friends around us, the job that provides our livelihood, the miracles we see every day.”

ps: *Lord krishNA in uddhava gItA emphasize santushta: = being content with.* No one has everything and no one has zero of things. bhagavAn gives everyone the same pie, but slices differently. We should thank the Lord for what he had already showered 99% on what we need, and stop complaining or demanding for the last 1% and fight with Him.

Try the prayer as thanks than the downpayment for our wish list!

2/21/19, 4:37 PM - A S R Mama: *IDEA – Who is smart?*

It was a famous college and many students stayed in the dorm and were studying. One night four students went out on a party. They were enjoying so much and completely forgot the time. It was the wee hours of the morning when they returned back to the dorm. Suddenly they remembered that they have a Math test on that morning. Forgetting everything in the party and stayed so late, obviously they didn't study for the test.

They thought of a plan of how to outsmart the teacher. They made themselves look dirty with grease and dirt and went to the professor with a long face and said that they had gone out to help a social service event last night and on their way back the tire of their car burst, and they had to push the car all the way back. So, they were in no condition to take the test.

The Professor thought for a moment and said, "I will be considerate to you, because what happened to your car is beyond your control. You can come and retake the test tomorrow. No problem." The students felt very happy and thanked the Professor and said they will be ready by that time.

On the next day, they appeared promptly before the Professor. The professor said, "This is a special test, you are retaking it. All the four of you need to sit in different rooms and take the test." They all agreed as they had prepared well in on the previous day.

Students were very eager to open the question sheet and were pumped up to answer any question. But the test consisted of only 2 questions with the total of 100 Points:

1) Your Name? _____ (1 Point)
2) Which tire burst? _____ (99 Points)
Options – (a) Front Left (b) Front Right (c) Rear Left (d) Rear Right

Moral of the story:
*Take responsibility of your actions * whether it is good or bad. Otherwise it will come and bite you, definitely.

Ps: For prapatti (saraNAgaty, total unconditional surrender), *kArpaNyam* is one of the accessories (angA). It is accepting the state of utter destitute and helplessness of oneself and praying to the Lord to help oneself. Some may feel it is hard to accept that they are useless and can't do even an iota of thing as a means (upAyam) for the saraNAgaty. We all know how bad we in this janmA were, leave alone how and what are all the sins we have committed in our earlier lives. *Accept the truth and approach the Lord as a beggar.*

Accepting the responsibility for our actions is the first step towards redemption.

2/23/19, 5:10 AM - Ramesh Raghuraman Australia: IDEA - ajjnAta sukrtham (அஞ்ஞாத ஸுக்ருதம்)

On any given working day, the bank may close as many fixed deposits that gets matured on that day. Even though all these FDs gets matured on that day, they might have been opened on different dates depending upon the tenure of these deposits, as some might have been opened a month ago with a 30 day maturity, some an year ago with a 365 day maturity etc.

Similarly, what one experience as karma palan on any given day can come from karmas done on the same day or months ago or years ago or even janmas ago, depending on the nature of the karma, as some karmas result in immediate effect (karma palan) while for some karmas it may take many years and even many janmas to give return its effect.

As one starts undergo to experience the karma palan (during karma vibhAga dasai), bhagavAn closely watches these with a "lens". The reason for this is that He is searching for any ajjnAta sukrtham (அஞ்ஞாத ஸுக்ருதம்) in the flow.

What is ajjnAta sukrtam ? - As per dharma sAstram, one should know about (jnAtam) and take an affirmation (sankalpam) when performing a punya karma in order to earn punyam to experience the post effects attached to that punya karma after completion. For eg. one must understand that they are doing a 'jyOtiSHtOma yAgam' by taking a sankalpam (mama swarga prApyartham jyOtiSHtOma yAgam karishyE) in order to achieve the benefit of attaining the swargam. Even if one doesnt want to get any benefit out of it, but just wanted to get bhagavath prEthi, they have to do a sankalpam (mama bhagavath prEthyartham jyOtiSHtOma yAgam karishyE).

Where any punya karma is performed without any jnAtam and sankalpam, then there will be no effect attached to such a karma and these punya karmas are called *ajjnAta sukrtam*. (However no such sankalpam is required for doing any pApa karma and any adverse effect attached to that karma will get associated straight away and that is why no one does a sankalpam (like mama naraka prApyartham go hathyAm karishyE)).

These meritorious deeds ie. ajjnAta sukrtam (aka prAsangika sukrtam or yAdrichika sukrtam) also gets exposed when bhagavAn reviews the list of papa and punya karmas to make sure one gets appropriate karma palan as per their list of karmas. HE never meddles with the papa and punya karma palan during the karma vibhAga dasai for any jEvan.
2/23/19, 5:10 AM - Ramesh Raghuraman Australia: However, being the foremost AchAryan, the sriyapathi sarvEshvaran at some point in time, may take hold of atleast one of these ajjnAta sukrtam (_thallabdha svAvakASa prathama guru krpA grhyamANa: kadAchit_), gets pleased and out of prEthi His abundant outpouring mercy (krpA) flows and opens up to bestow the rich "muktha-iSwaryam" (_muktha iSwaryAntha sampath nithirapi bhavithA.._) for that jEvan.

As a result of this, the jEvan will get to attain a janma in a family conducive to get bhAgavatha sangamam leading upto AchArya sambandam; get absolute sEshatva pAratantriya swarUpa jnAnam; upAya anushtAnam and everything that is required to finally attain the *muktha iyshwaryam - the paramapurushArtha moksham* through their *AchArya sambandham* - all arising out of bhagavAn's nrhEtuka krpA katAksham.

In simple terms - while bhagavAn's krpA is available at all times and to every one (like the solar energy) without any partiality or favouritism (devoid of any vaishamya and nairgrNya dosha), it is the ajjnAtha sukrutam (like solar panel batteries looking for solar light to energise) helps to please

bhagavAn to earn HIS nrhEtuka krpA to put the jEvan to the path leading upto perform prapathi thereby paving way to oust the karmas to reach the parama purusArtha moksham !

Kshamikka prarthikirEn

adiyEn dAsan.

2/24/19, 9:50 AM - A S R Mama: *IDEA - Silly complaint? *

Never underestimate your Clients' Complaint, no matter how funny it might seem!

This is a real story and please read on.....

A complaint was received by the Pontiac Division of General Motors:

'This is the second time I have written to you, and I don't blame you for not answering me, because I sounded crazy, but it is a fact that we have a tradition in our family of Ice-Cream for dessert after dinner each night, but the kind of ice cream varies so, every night, after we've eaten, the whole family votes on which kind of ice cream we should have and I drive down to the store to get it. It's also a fact that I recently purchased a new Pontiac and since then my trips to the store have created a problem.....

You see, every time I buy a vanilla ice-cream, when I start back from the store my car won't start. If I get any other kind of ice cream, the car starts just fine. I want you to know I'm serious about this question, no matter how silly it sounds "What is there about a Pontiac that makes it not start when I get vanilla ice cream, and easy to start whenever I get any other kind?" The Pontiac President was understandably skeptical about the letter, but sent an Engineer to check it out anyway.

The latter was surprised to be greeted by a successful, obviously well educated man in a fine neighborhood. He had arranged to meet the man just after dinner time, so the two hopped into the car and drove to the ice cream store. It was vanilla ice cream that night and, sure enough, after they came back to the car, it wouldn't start.

The Engineer returned for three more nights. The first night, they got chocolate. The car started. The second night, he got strawberry. The car started. The third night he ordered vanilla. The car failed to start.

Now the engineer, being a logical man, refused to believe that this man's car was allergic to vanilla ice cream. He arranged, therefore, to continue his visits for as long as it took to solve the problem. And toward this end he began to take notes: He jotted down all sorts of data: time of day, type of gas uses, time to drive back and forth etc.

In a short time, he had a clue: the man took less time to buy vanilla than any other flavor. Why? The answer was in the layout of the store. Vanilla, being the most popular flavor, was in a separate case at the front of the store for quick pickup. All the other flavors were kept in the back of the store at a different counter where it took considerably longer to check out the flavor.

Now, the question for the Engineer was why the car wouldn't start when it took less time. E..ureka - Time was now the problem - not the vanilla ice cream!!!! The engineer quickly came up with the answer: "vapor lock".

It was happening every night; but the extra time taken to get the other flavors allowed the engine to cool down sufficiently to start. When the man got vanilla, the engine was still too hot for the vapor lock to dissipate.

Even crazy looking problems are sometimes real and all problems seem to be simple only when we find the solution, with cool thinking.

Don't just say it is " IMPOSSIBLE" without putting a sincere effort....
What really matters is your attitude and your perception.

Moral - *Try to Fix the Bug instead of making it as a Non Issue*

ps: Many go to AcAryA ir a mahAn and talk about their complaints. It may look silly for others, but *AcAryAs patiently and compassionately listen and pray to the Lord on the complainers' behalves*. Because AcAryAs understand no complaint is silly or untrue. They try to be empathetic and put themselves on the complainer's shoe and preceive the pain.

3/3/19, 6:48 AM - A S R Mama: *IDEA - What would you do?*

(Read with the above picture).
A train is coming on a track and you are standing nearby or just after a over bridge present over track and a curve/turn starts on track just after you are standing and tracks has two tracks/lines just after bridge.

After observing above picture you can observe that there is a LEVER near you which can be used to change path/track of train.

As There are 2 lines/tracks after the overbridge. At a distance of 300 meters from you, on one track one child is playing and on other track 5 children are playing. As there is turn on track just after the overbridge and presence of trees, so none of the children can see train approaching them.

You are standing just nearby the overbridge and so you can see both, children as well as train.
As you are standing nearby the lever and you see the train approaching and you observe that train will go on track on which 5 children are playing. Because you are at 400 meters away from children hence you do not have time to run to children and displace them from tracks. And children can not listen your voice because of noise or opposite airflow.

What will you do?
Will you just wait and watch ?

The *most obvious answer is NO. * You or any other person in this situation will pull the lever because *our ethical/moral sense will just prompt us to save 5 children and let 1 child die. *

*Will we feel any guilt for our decision? *

Perhaps no.
Because our moral /ethical values teach us that it is preferable to sacrifice or let die one child to save life of 5 children.

Now let us assume that we get to know that *single child on one of track is your relative or your child? *

What will you do? Justice with moral values or justice with your emotions or something else?
A real moral dilemma isnt it?

ps: Imagine for a moment, how we put bhagavAn into trillion of these tumultuous situations!! He is in the extreme complex crucial and peak of anger looking at us continuing with trillions of pApAs continuing from trillions of janmA? Despite of those explosive wrath, if bhagavAn says "I will forgive you just for the one single act of uttering saranAgaty to me and me alone. In addition I grant you ultimate bliss!"

What a sharap and powerful weapon saraNAgaty is!!

5/9/19, 6:38 PM - Ramesh Raghuraman Australia: *IDEA - AzhvArs order grouping in erAmAnusa nUtrandAdhi*

In erAmAnusa nUtrandAdhi 8, 9 and 10 pAurams, thiruvarangathu amudhanAr emphasised the relationship between svAmi rAmAnujA and mudhal AzhvArs. He first started with poigai-AzhvAr then bUdhath-AzhvAr and then pEy-AzhvAr. Next amudhanAr should have mentioned about thirumazhisai-AzhvAr who is fourth in the order.

Instead he chose thirupAn-AzhvAr, who is way down in the order, but brought into the fourth place (in pAsuram 11) then followed by thirumazhisai-AzhvAr in 12. One may wonder why amudhanAr changed the AzhwArgal varisai kramam !

There are two reasons.

1. Five AzhvArs in their prabandhams did not reveal/mention about their identity in any of their pAsurams. They are poigai, bUdham, pEy, thirumazhisai and thirupAn-AzhvArs. [Other AzhvArs have expressly mentioned about their name/ place (like nammAzhvAr uses kurugUr sadagopan etc) in their pAsurams.]. Hence these five AzhvArs are clubbed together in one group by amudhanAr.

One may still wonder, if these five AzhvArs belongs to one group why should amudhanAr bring thirupAn-AzhvAr ahead of thirumazhisai AzhvAr to be in the fourth place?

2. The reason thirupAn-AzhvAr comes next to three mudhal AzhwAr is that all these four AzhvArs belong to another group of not being born to biological parents (ayOnijarkal). But thirumazhisai AzhvAr born to bhArgava muni and his wife.

Next in his 13th pAsuram, amudhanAr should have mentioned about kulasEkara-AzhvAr but instead he chose thondaradipodi-AzhvAr, who is way down the order but brought into the sixth place then followed by kulasEkara-AzhvAr. One may wonder why amudhanAr changed the AzhwArgal varisai kramam again !

amudhanAr looked at thirumazhisai AzhvAr's pAsurams which reveals a very strong message that only sriman nAarAyaNa is the para-devatA and AzhvAr portraying himself as a staunch pathivratha (பதிவ்ரதா) towards sriman nAarAyaNa. thondaradipodi-AzhvAr also shown this pathivratha towards and only towards sriranganAthan in his pAsurams. thiruppAn-AzhvAr also sung about the paadaadhi-kesam of sriranganAthan in his amalanAdhipirAn.

Hence amudhanAr clubbed thirupAn-AzhvAr, thirumazhisai AzhvAr and thondaradipodi AzhvAr in one group based on their staunch "pAthi-vratathtvam" (பாதிவ்ரதத்வம்) towards sriman nAarAyaNa in his pAsurams 11, 12 and 13.

Hence grouping between AzhwArs in these erAmAnusa nUtrandAdhi pAsurams are as follows:

8, 9, 10 & 11 - Not born to parents (ayOnijargal)

8, 9, 10, 11 & 12 - Not revealing their identity in pAsurams.

11, 12 & 13 - Unadulterated devotion (pAthi-vratathtvam) towards sriman nAarAyaNa

kshamikka prarthikirEn

adiyEn dAsan.

5/18/19, 1:26 PM - A S R Mama: *IDEA*
Beauty - isn't it relative?
bhagavAn has all the avayams in His tirumeni (parts of the body) so beautiful, attractive and glittering. tiruppANAzhvAr beautifully sung each in a verse in his amalanAdipirAn. nammAzhvAr says, kaNDu vaNanginArkku en Agum kolo" (if bhagavSn comes in front, bhAgavtA in front gets startled and astounded at the total beauty).

When describing the beauty two terms - soundaryam and lAvaNyam - interchangeably used. *soundaryam is avavaya sobhai* (individual part beauty) and *lAvaNya is samudAya sobhai* (total aggregate beauty)

Soundarya- abstract noun derived from the adjective 'sundara' which means beautiful.

LavaNya- derived from 'lavaNa' which means salt in noun form and 'saline' in adjectival form. It also means 'beauty',' loveliness'. Just like dissolved salt is tasted in the whole liquid.

On the archya mUrthys, elders claim - For Lavanyam tirukurunguDi vaDivazhagiya nambi and for soundaryam it is Soundaryaraja perumAL of tiruunAgai is the best.

That is from the Divya desam list. But rAja mannArgudi SrI rAjagOpAlan is exceptionally superior than most other perumALs from both angle - soundaryam and lAvaNyam (purely aDiyEn's opinion only). It is because he has the vishama punnagai (deceiving smile) that attracts to every part and one gets stunned at the total.

We will enjoy SrI vidya rAjagOpAlan in our next abhimAna sthala anubhavam lecture.
Thanks dAsan
5/18/19, 7:58 PM - A S R Mama: mukti mazhai pozhium mugil vaNNar vandAr
mUlam ena olam ida
vallAr vandAr

svAmi desikan amazingly describe the magnificient procession of kAnchi varadan garuda sevai in tiruchinnamAlai.

This perumAL gives mukti. Not just one or two. But a huge downpour like rain. And who is He? He is the one, where dark clouds copy His color.

Don't believe? Go and look at gajendrA. He shouted "mUlam" means begin, origin, source. Also it means praNavam. when gajendrA yells in distress, only the skilled one came.

KAraNam tu deya: As the upanishad vAkyam says meditate on the cause.
5/18/19, 8:13 PM - Ramesh Raghuraman Australia: nice one svAmi. Continuing on the divine beauty of perumAL,

IDEA: perumAL's beauty and AzhvAr's kaN drishti (கண் திருஷ்டி)

Like thirupANAzhvAr and nammAzhvAr, periAzhvAr also got mesmerized by the dazzling beauty of perumAL, who appeared before him in the sky, wishing for His safety and protection, sings the thirupallANdu addressing perumAL *directly* by saying _"un"(உன்) sevvadi sevvi thirukApu_ and _"nin"(நின்) vala mArbinil._

However when it comes to pAnchasanniyam, periAzhvAr addresses *indirectly,* as though he is not looking or facing the pAnchasanniyam. Otherwise, he would have sung _"ip" (இப்)pAnchasanniyam instead he sung _*"ap" (அப்)* pAnchasanniyamum pallANdu_

Why did periAzhvAr change his speech from direct to indirect?

periAzhvAr was deeply engrossed in the *divine beauty of perumAL* and describes by praising His sowrya, vErya and parAkrama swabhAvam _(mallaNda thiNthol maNivaNA)_, togetherness of piratti _(vadivAi nin vala mArbinil vAzhginra mangai)_and dazzling grace of sudarsana chakra _(sudar aazhi)_.

Just like a mother beautifies her child by dressing, combing and keeping flowers on hair and then puts a black dot and takes her eye off momentarily from the child's face to avoid her own kaN drishti, periAzhvAr takes his eye off from perumAL's beauty for a moment to avoid his own kaN drishti.

With his eyes off perumAL's divine beauty to avoid kaN drishti and victory in the mahAbhArathA war comes to his mind, periAzhvAr now sings " *_padai por_* (army) *_pukku_* (enter) *_muzhangum_*(soundscape) *_ap_* (that, while during mahAbhArathA war) *_pAnchasanniyamum pallANdu"_*

Thus periAzhvAr's concern for the wellness and safety of perumAL showing His divine dazzling beauty together with pirAti and divyAyudhams, ranks him miles ahead of other AzhvArs.

kshamikka prarthikirEn
aDiyEn dAsan
5/18/19, 9:45 PM - A S R Mama: svAmi desikan had put an *incredible svApadesam* (inner meaning) here.

Bhakti and prapatti are the only two upAyams (means) for mOksham . In that, *bhakti* , very arduous path *had to be done by the same individual* who wants the reward. Shortly you do bhakthi yogam you go to mOksham; just like you jog and you lose weight. You can ask someone to run for you.

But in prapatti, the handicapped entrance, everyone is eligible and *one can request mOksham for the other* . We see this obviously AcArya requesting mOksham on our behalf. Also in the case of sick and babies, the relatives or friends request the AcAryA.

So, in the pAsuram desikan says the sweep of mOksham is like downpour. Rain doesn't discriminate anyone. As the proverb in Tamil goes, " *nallAr oruvar uLarel avarukkena peyyum mazhai"* If one good person in town, the rain will pour down for everyone just for his/her sake.

In the same aspect, if one good bhagavatA is there in town, let us make that as a great bhAgavatA, an AcAryA. Whole town will go to mOksham.

For attigiri, how many hundreds of AcAryAs hail from there!! If one steps into kAnchi, literally he is guaranteed of mOksham - svAmi wants us to understand, cherish and utilize that opportunity.
dAsan
5/18/19, 10:04 PM - A S R Mama: Read: you *can't* ask someone to run for you.
5/19/19, 6:35 AM - Ramesh Raghuraman Australia: aDiyEn dAsan.

"If one steps into kAnchi, literally he is guaranteed of mOksham " - which is absolutely true !

svAmi desikan in his adaikalapattu says

mutti tharum nagar Ezhil *mukkiyamAm kachi* thannil,
(athigiri arulALarkku, adaikalam naan pugundhEnE)

From all the mukti providing kshetrams, why did svAmi desikan particularly choose kAnchi, saying it as most important?

There are seven "mukti kshetram"s. They are ayOdhyA, mathurA, mAyA, kAsi, kAnchi , ujjain and dwAraka. svAmi desikan could have performed prapatti in any of the above kshetrams. But he choose kAnchi, stating its the "most important" kshethram (mutti tharum nagar Ezhil *mukkiyamAm* kachi thannil) amongst the seven.

sri varadhan, the presiding deity of kAnchi, from whom came the famous six sentences (through thirukachi nambi) to svAmi rAmAnujA *(varadanin Aru vArthaigal)*, proves the importance of kAnchi amongst the seven mukti kshetrams in terms of prapatti and the grant of mOksham.

His first sentence,
ahameva param tatvam. अहमेव परम तत्त्वं ।
I am the Ultimate Supreme!

His third sentence,
upAyeti prapathisyAdh. उपायेती प्रपत्तिस्याद।
Ultimate surrender or prapatti is the means to reach me

His fifth sentence,
dehAvasAne muktisyAdh. देहावसाने मुक्तिस्याद ।
mOksham will be granted in this birth itself after casting off the body at death.

Since sri varadan authoritatively pronounced these statements on His supremacy, performing prapatti and granting mOksham at this divya kshetram, *svAmi desikan choose kAnchi to perform prapatti through this adaikalapattu prabandham, stating this kshethram as the "most important" amongst the seven to do so.*

kshamikka prarthikirEn
aDiyEn dAsan.

6/8/19, 4:28 PM - ASR Mama: *IDEA*
Share

When we hear the word, may be the first thing come across our mind is stock market. My share, part of the company I own through these stock certificates. Share is not what we get, but also what we give to others.

Here is a small story about some one's experience.

"I was traveling through Africa, specifically through Kenya with my friend. We came across a refugee from Zimbabwe. The refugee looked very pale, weak and unhealthy. His eyes were sunken deep, may be due to hunger. With difficulty in a low tone, he expressed that he hadn't seen any food for four days.

My friend took pity on him and immediately offered the rest of the sandwich he was eating. First thing the man said was, "We can share it".

PS: There is a saying. *eka: svAdu na bhunjita:* - Don't enjoy something by yourself alone. Even bhagavAn follows that principle and inviting us to come and enjoy Srivaikuntam.

We, the least *should tell, spread the greatness of our Lord, ultimate bliss mOkshA and the great compassion of our AcAryAs* who with great heart performs prapatti for us and everyone. But go for the low fruits as svAmi desikA says - They may not be your neighbors, but may be from Punjab, Gujarat, London or may be from Sydney.

Closeness is not measured by physical distance!

6/15/19, 11:59 AM - ASR Mama: *IDEA*
Be nice

Here is a story, a faction (Fact + Fiction).

The boy was studying in a college. Hard working, not a super smart person but honest, fair and spiritual. He did all the homework and take quizzes properly. Attentive in the class and respects peers and works with them.

But unfortunately, the dean doesn't like him. She, the dean is a woman, somewhat biased against the gender, and especially students from a different community. She always tried to find a reason to pull this boy down. She is tough, yelling, give hard exercise and even bad-mouth about him to others.

One day, she has gone to the extreme trying to throw him out of school, made up all excuses and irrelevant records and context. She demanded that the boy appear for a face-to-face meeting. It was scheduled at 8:30 am Monday morning. The kid was so scared and nervously walked into the meeting room like a cow walking into the slaughter house. He sat in a corner and waited. He has waited and waited.

For the next 2 hours there was no sign of the dean. Then a secreatary came running and told that the meeting had been cancelled. The boy was little relieved but worried that the problem is not gone way. The meeting could rescheduled to the next day. But thanked the bhagavAn that though he is sinking, bhagavan had given him a breathing moment. The next day he learned the dean had an emergency and rushed out. Surprised was he, enquired the situation. Someone told, "Don't you know. Poor dean. Her husband got a stroke yday right at 8:00 am while he was commuting to work. The dean had to rush to hospital. And she may be absent from the college for a few days. The boy said to God, "Thanks Lord. You gave me more time. I will try hard and make myself worthy in front of everyone's eyes."

A month later they all learned that the dean's husband was paralyzed permanently, and she quit the job to take care of her husband.

But the boy prayed to bhagavan, Oh Lord I wanted you to help me. But you did in a drastic way. Is it ncessary? May be their karma is like that. But still I dont like others are getting hurt. Can you please do in a way that everyone corrects themselves and live happily than enduring a harsh punishment!

PS: *Never hurt a good person.* Though that person may be nice and tolerant. But the bhagavAn will not. bhagavAn is severe to the people who hurt his bhAgavatAs who are honest and kind.

7/4/19, 6:19 PM - ASR Mama: *IDEA*
True kakaimkaryam

A bhaktA went to a temple with a basket for archanA. In that, he had coconut, fresh banana, and a packet of camphor.

The three Pooja items started to talk with each other. First, coconut said, I am big and strong and in a way old. I am more important". Next banana talked. It said "I am more important since I am young and very sweet." Watching this camphor couldn't speak anything and stayed quiet.

Inside, the priest after the archana, broke the coconut, peeled the banana and lighted camphor and offered to the Lord.

Moral
If we have ego like coconut, we will definitely be broken. Or have ego like banana, will peeled infinitely. But if we stay quiet and do our service, we will burn like camphor and disappear. Like doing true kaimkaryam to bhagavAn without any I or me attitude. At the end, there won't be any I, but would have done kaimkaryam to all the bhAgavatAs brightening upon the bhagavAn sevA.

Ps: True kaimkaryam is without ahmakAra mamakAram.

7/12/19, 7:38 AM - Ramesh Raghuraman Australia: Continuing on 2nd point..

IDEA: The three

If we consider all the Bill Gate's Microsoft applications, what would stand out as most important would be Word, Excel and PowerPoint. Similarly, if we analyse the whole vedas, what would stand out as essence would be the *rahasya thryam*.

If we ask the user to choose the best one out of the three Microsoft applications, they may struggle because there is no single application can serve the purpose of the other two. One cannot write a 50 page document using Excel or use complex calculations and macros using PowerPoint. Each application is unique and serves a specific purpose to the user.

Similarly, out of the rahasya thryam (thirumanthiram, dvayam and charama slOkam) if we ask which one is more prominent and reciting that would be equivalent to reciting all the three, svAmi dEsikan emphatically answers in sAra nishkarshAadhikA, that all the three are equally important as each one of them has it's own role to play for the upliftment of the jEvan.

thirumanthiram - Through this one gets to understand the knowledge about the Atma svarUpam (labdhAthmaka:) - [i.e. akAra vAchyanAna paramAthmAviRku makAra vAchyanAna jEvathmA sEshabhUthan, parathantran, bhagavAnE upAyam, bhagavAnukku kainkaryamE purushArtham]. To understand this knowledge on tatva, hita purushArtham and svarUpa jnAnam - thirumanthiram plays an important role.

dvayam - after attaining the svarUpa jnAnam, one has to perform the upAya anushtAnam. For this, the one and only way is to recite the dvayam. Recited once (sakrth japEna) it will cause to make them attain their true nature (sathA hetu). After that, a prapannan has to spend the rest of their life time (sakalam kAlam kshipan) using this dwayam. Infact sribAshyam, bhagavath vishayam and other kAlakshEpa sAstrams are elobarations of this dwaya mantram. Thus dvayam plays an important role for the upAya anushtAnam and spending their lifetime through participating in kAlakshEpams.

charama slokam - after attaining the svarUpa jnAnam, followed by upAya anushtAnam, one has to have the ultimate faith (visrambita:) on what sri krishnA, the arjunA's charioteer ultimately said [mOksha ishyAmi] out of His outpouring mercy.

Thus all the three are equally important on their own and one who understands that *thirumanthiram for Atma svarUpa jnAnam, dvayam for upAya anushtAnam and charama slokam for visvAsam*, svAmi dEsikan concludes that he will be considered as the chief (nAthan) of Sri vaishnavas.

kshamikka prarthikirEn
aDiyEn dAsan.

7/15/19, 10:12 PM - ASR Mama: *IDEA*
Who to go to

The minister of a country called one of his servants and ordered him, “You come tomorrow morning to the palace, with a big white bandage on your head. If anyone asks on the way, just say you have headache. Come and report the King, the things that have happened.”

Next day, the servant did exactly what the minister had commanded. He entered the palace and met the King and bowed. The king enquired, “Hey what happened to you? Why there is a big bandage on your head?” The servant replied, Öh majesty, I have headache and so is the tight bandage”. The King said, take mustard, and grind it with oregano and put the paste on your forehead and rub it firmly. The headache will run away”. “

The King then asked the servant, “Now tell me why you have come here?” The servant replied that the minister had asked him to come and report here. The king was taken aback. He asked, “why the minister have asked you to come and see me? What for?” The servant replied, “To tell what all happened on the way. The King became curious.

The servant replied, “First hen I am about to leave, my wife asked what is this bandage. Told here that I have headache. She told barley and boil ad make a paste and put on the head. After leaving the home, I saw 86 people. 72 have asked about this bandage and gave their remedy. After entering the palace there were 12 people asked and gave their solution. Now King, you have told another cure. I really don’t know what to follow.

The King got confused and queried the servants, “You have now come to me and ask the solution?” Then the minister interrupted and said, Oh King, yesterday you have asked me a question and asked me to prove with proper evidence. And I answered you through a demonstration.

The kings doubt was this – “Which profession is maximum practiced in our country?” The answer given by the minister is “medicine”.

Till today the biggest dilemma is what to follow, when every single person gives their own diagnosis of the disease and recommend a medicine to cure. Sometimes the patients are more scared about the multitude of suggestions than the disease itself.

MORAL
While all this circus is going on, with the easy availability google, YouTube and WhatsApp every single person is a doctor, now.

ps

If ordinary body, mental disease is like that, imagine the *worst, almost incurable disease – samsAram* (cycle of birth and death). No wonder millions of medicines (philosophies and demigods) are popping up every now and then.

Just like you go to the same doctor, where your parents took you before and you have developed faith over a period that he had cured you in the past – *follow the sath sampradAyam as your elders have followed.* Unbroken chain of AcArya paramparA is the most reliable and definite one. svAmi deiska emphasizes in Srimad rahasya traya sAram.

7/19/19, 8:00 PM - ASR Mama: *IDEA*
King and the three daughters

Long time back, there was a smart and noble King who had three beautiful daughters. The King loved them very much. He was not sure how much they loved him. So, one day he wanted to test them.

He gathered his daughters around him and asked each one of them, the same question - “How much do you love me?”

The eldest daughter said, “Oh father my love towards you is more than all the diamonds and precious stones in this world. The King was pleased and replied, “That is excellent”.

“Dear father," said the second daughter, “I love you more than all the gold and silver in all the worlds!” The king replied, “That is fantastic” and smiled.

Then it was the youngest daughter’s turn. “My father and king, I love you as much as all the salt in the world and more!” The king was very surprised by her answer. “Can you just repeat what you have said, maybe I didn’t hear properly," frowned the king. The youngest daughter repeated, “I said that I love you as much as the salt.”

The King got wild and shouted, “How dare you! Your sisters love me as much as diamonds and gold, and you love me as little as “the ordinary salt". I command you, “Leave this kingdom immediately, and never come back again!”

The little princess sadly left and hid herself in the woods, but she soon got very tired. She sat on a log and started to cry, when a prince, who was passing by on his horse, heard her. As soon as he saw the pretty princess, the young prince fell in love with her.

The prince took her to his castle and soon asked her to marry him. The young princess told him that she would only marry him if her father, the king, came to the wedding. “Sadly, my father is angry with me and has told me never to return to his kingdom," she explained.

“Don’t worry, my darling, I will send him an invitation to our wedding. And when he arrives, we will make him realize," said the prince and immediately sent a wedding invitation to the King. But the clever prince didn't write that he was marrying the King’s youngest daughter.

So, when the wedding day came, the King arrived. He sat at the banquet table in the place of honor next to the prince. Then he was served a meal, which looked delicious. But when the king came to taste it, he scowled and recoiled, “This stupid meal has no salt in it! How can I this!"

Immediately, a person wearing a veil brought him salt and said, “Here you are, my king! I hope that the meal will taste better now.” The king immediately recognized the voice.

The salt bearer lifted her veil and the king saw his youngest daughter. He understood at once what the prince and princess wanted to teach him.

Ashamed of what he had done, the king begged his daughter to forgive him. The princess cried out in joy, “Oh, my father! I forgive you and I love you with all my heart!” They hugged each other and the king, the prince and the princess lived happily ever after.

Moral : *Necessity and desire are not the same* , though get confused often, especially with emotion.

Ps: The sadhana chatushtyam at the beginning of brahma sutra recommends four basic things one needs to understand. Bhagavad rAmAnujA in SrI bashyam eludes this and says *one needs to practice again and again.* The first of the four tenets is *nitya anitya vasthu viveham* (permanent and temporary nature of things and the discriminative knowledge). SrI bAshyakArar makes it simple for us – *“Get over the alpha astira phalans* (trivial and temporal rewards). Practising this constantly, would help us to discriminate on what we really need and what we really wish for.

7/22/19, 5:54 AM - ASR Mama: *IDEA*
karmA
Once there lived a famous King with three sons. One day the King had ordered his three sons to take a bag and go to the forest and fill up the bag with fruits.

The first son thought that since the king has ordered for collection of fruits, he must collect the best of the fruits in the bag.

The second son thought that since the king is a very busy person, he may not look very thoroughly into the bag what has been collected and so he collected whatever he could lay his hands. Thus, his bag was filled up with a mixture of good and rotten fruits.

The third son thought that the king would see only externally how big the bag is and hence he just filled up the bag with all dried leaves and dust.

All the three sons came back to the court with their respective bags, having executed the order of collecting the fruits.

The King, without even seeing what their bags contained, just ordered that now the three sons must be sent to separate jails for three months, where they will not be provided with any food and they were only allowed to carry the respective bags wherein they had collected the fruits.

The first son could spend the three months in the jail by eating the very nice fruits he had collected. The second one could survive for some time with the good fruits in the bag and later he developed diseases by eating the rotten fruits he had collected. The third son had nothing to eat and so could not survive.

*_Moral_*
One needs to undergo invariably the consequences of one's actions. Like Newton's law of motion, every action has an equivalent and opposite reaction".

Ps:
Mahabharata, in anushasana parva says
yatA dhenu sahasreshu
vatso gacchati mAtaram
yat ca krtam karma
kartAram api gacchati

Like how a calf can find its mother amongst thousands of cows, the results of past karma will find us without any fail.

Remember, *brahmA may die in due time, but our karma will never until it is endured.*

7/27/19, 12:18 PM - ASR Mama: *IDEA*
Til death do us part

" *till death do us part* " is a part of wedding vows in some tradition. It means, the married couple intend to spend the rest of their lives together - They will be parted only by death.

The oath may look like -- I, (wife's name)__, take you,(husband's name) ____, to be my husband, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love, to cherish and to obey, till death us do part, according to God's holy law, and this is my solemn vow. This happens when people grow up and get married. It is the pledge between two adults. It is a deha vivAham (marriage at body level)

Well, there is another marriage, enjoining the body (sariiram) and soul (AtmA) which happens at the moment when one's life begins. The AtmA, let us make it husband, gets married to the sariiram, the wife. Here the sariiram says I am going to be with you and obey your commands! {As Lord krishNA calls kshetra, kshtrejjna jnAnam in BG} AtmA with its substantial knowledge (DJ- dharmi jnanam) and attributive knowledge (DBJ – dharma bhuta jnanam) uses the body for its purpose. All the organs (indiryams) and mind (manas) all exist for the single purpose to serve the AtmA. If the DBJ is good, all are used up in a divine way and vice versa.

Yet another marriage where the individual soul (jIvAtmA) is married to supreme soul (paramAtmA). That marriage is eternal – without any beginning or ending. "till death do us part", in that saying the relation between jIvAtmA and paramAtmA is eternal because there is no death for AtmA.

If that so, how do we i *nterpret prapatti, saraNAgati* what we do? We can assume it is like *renewing the marriage vows*. Some like their husband and renew them and want to stay closer to him all the time – prapannAs. Others, though married to Him eternally, doesn't want to stay with HIM (knowingly or unknowingly) in His abode.

ps
Now in the 3 levels we saw – husband and wife in real life is deha vivAham.

The other two, body and soul connected at birth and jivAtmA paramAtmA relation is what we are interested. That clearly instructs the 3 delusions we need to remove – *sariira Atma bhrama,* *svatanra Atma bhrama* and *anya devatA paratva buddhi bhrama.*

Also it eludes the *sAriraka sAstra* - body is a slave to our AtmA. our body and our AtmA is slave to the Lord.

7/28/19, 9:21 AM - ASR Mama: *IDEA*
One more?

One day the King and the court jester were taking a stroll in the royal gardens. The King happened to see a group of crows on the tree. Suddenly he thought how many birds would be there. So, he asked the jester, "Wonder how many crows there in the kingdom are?"
The jester answered in a flash, "There are two million, four thousand and two hundred and forty-four crows in our kingdom, sir." The King was stunned and questioned him with an amazement. "Are you sure, and how would you know that?"

"I am pretty sure your majesty. You can get the crows counted," said the jester confidently. "What if there are fewer crows?" asked the King skeptically. "Well in that case, some crows might have gone out to meet their relatives in neighboring kingdoms."

The King got curious and questioned, "Hmm… But jester, what if there are more crows than the number you said?" "Well, in that case, crows from other kingdoms could have come to visit their relatives in our kingdom, Sir" the jester replied.

The King was smiling on hearing the astute and instant responses from the jester.

MORAL :
Not everything one needs to know the exact quantity, leave alone about how to quantify them. Ex: How many grains are in the sand at beach? How many droplets are there in the rain?

ps :
This unquantifiable concept is very intriguing and is the basis for our sanraNAgaty sAstram. The janmAs we took, the sins we have accumulated, and on the contrary the infinite compassion of the AcAryAs and bhagavAn and the eternal bliss one gets in mOksham – all are unquantifiable. The TICE (time, intelligence, caste and energy) we need to qualify for bhakti yOgA is also unquantifiable. And it makes no sense how one can get out of this recursive loop - ajjAnam, karma, vAsana, ruchi and deha sambhandam - by one's own effort.

periyAzhvAr in his periyAzhvAr tiruymozhi explains, "uzahaikkor puLLi onRu migai enRu kaNDAr" – like saying it is not five thousand four hundred and eighty-three, but one more dot on the body of the baby deer. Our sins are like that. No way we can even attempt to quantify them. So, the best escape strategy is pleading to the ultimate Lord for the write-off. And that is what we do in prapatti, saraNAgati. Requesting the Lord to completely wipe out all our sins {aham tva sarva pApebhyo} and promising Him that we would behave good at that moment (upAyam) and the rest of the life here (nityam niraparAdeshu kaimkaryeshu phalan) and in moksham {mokshayishyAmi}.

As the saying goes, *“The fool didn’t know it was impossible, so he did it”.* For prapatti *conviction is needed and not extensive knowledge* . *Action is needed and not apathy. Surrender is needed and not stiff neck.*

7/28/19, 5:59 PM - ASR Mama: *IDEA*
One-line story

More often than not, I wish that I were dead; but then I get scared thinking – “What if you’re not waiting on the other side?”

Amazing one-line story. The shorter the story is, far more interpretations one could come up with. Here let us assume a girl, more like a wife says the above. What we could see obviously, there are plenty of things she doesn’t like in this world – may be relatives, kids, social status, friends etc. But she should love her husband so much, otherwise she would not yearn for him to be with her again on the other side.

The relationship could be between two deeply connected friends; or it could be between a teacher and a student. Imaginations can fly in all angles. But one thing is certain. In the relationship, one person makes the other happy and all the rest of the things are disappointing, depressing and alienating.

Why the relation could not be between a true bhakta and the ultimate Lord? He/she may be a bhaktA of KrishNA, rAmA or nruasimhA etc.

Just like bhakta Anjaneya said, *“bhavO nAnyatra gacchati* ” when Lord rAmA offered the vAyu putrA, mAaruti, the ultimate bliss, vaikunta prApti, the parama purushArttam. “rAmA, if You are not there in mOksham, I don’t need it. who cares about Lord SrIman nArAyaNA reigning the mOksha sAmrAjyam, though He might have been declared unequivocally, the cause of all causes by all pramANAs.” Such was the steadfast bhakti of AnjaneyA.

MORAL
That kind of intricate relationship can develop only when pure, inherent love smoothly flows from either side. For that *trust, unshakeable faith becomes a must.*

ps :
Let us take this relation between a true bhaktA and Lord Sriman nArAyaNA. The bhaktA knows that he has no knowledge, no energy and no patience and does not even qualify for bhakthi yOgam *(TICE - Time Intelligence Caste Energy)*. All he can resort lift his hand above and perform total unconditional surrender.

Lord krishNA emphasizes *sarva dharmAn parityajjya* – give up all means because you can’t achieve your objective through them. They are all dead ends for you. That steadfast trust is needed from the bhaktA. Here he is called mumukshu, the one who is interested in mOksham.

Then additionally the unflinching conviction only to Lord SrIman nArAyaNA is a must, because He is the sole authority in granting the mOksham. And so you have to hold on to His lotus feet { *mAm ekam sharaNam vraja* }. So, with this surrender and conviction, the mumukshu’s job is done.

How the love, responsibility and commitment flow from the other side? Lord answers, *aham tvA sarva papebheyo* – I will not send or point to someone else. I will be directly and unswervingly responsible to remove all the hurdles you had so far that was preventing (virOdhi) to attain the objective (anishta nivrutti).

And I, myself will be rewarding the final bliss (ishta prapatti) { *mOkshayishyAmy* , *nayAmi paramAm gatim}*

What if you're not waiting on the other side?" – That question, doubt will never arise for prapannAs. They never have to worry. *BhagavAn is the upayam and He is the phalan.* *Means and rewards are the same.*

7/28/19, 8:56 PM - ASR Mama: *IDEA*
Another one-line Story

" *Those who had coins, enjoyed in the rain, those who had bills were busy looking for the shelter* "

This is another powerful one-line story. As usual, the number of words and the readers' imagination are inversely connected.

Obvious theme running here is "those who have coins" referring those who are poor, and they were enjoying the rain. Because not much to lose for them. What they have is only very little. But those who have dollar bills, and that to stacks of them, need to protect from rainwater and were struggling for a safe shelter. Simply, poor is free and not much stakes, while the rich is edgy and struggling.

We can extend that idea and say coins are solid and are not weakened or depreciated by wind, rain or by any other weather conditions. On the other hand, notes are flimsy, though easy to transport, but comes with its own limitations of storage and secureness.

If we move our attention to religion, this story reflects those who are poor are carefree and those who are rich edgy. The Englis proverb says, "The lighter you are the higher you fly".

In uddhava gItA, Yadhu mahArAja, a great King, who is the forefather of Lord KrishNA was once astonished by watching a avadhuta sanyasi {nomad hermit}. The avadhutA was happily giggling, jumping and singing merrily on his way. All his wealth was a stick on his shoulder with a small knotted bag tied at corner of the stick. No house, no land, no wife, no children, no friends and don't even have an alternate clothing. The sanyasi doesn't even know when and where the next food would be, if at all he is lucky to get one! But the King in his royal palace with all his paraphernalia etc. though had almost everything is not as happy as the sanyasi who had close to nothing.

MORAL :
Any accumulation more than what one's needs for survival is a liability.

ps :
Here those who are poor are prapannAs. They don't have jnanam, sakthi, patience on the delay of millions janmAs, or the qualifications needed to pursue bhakthi yOgA. On the other hand, bhakti yOgi who has all these must take an arduous route. They need to protect their vested interest and continue to build on them. Constantly thinking about bhagavAn and their efforts.

prpannAs need to do the performance only once and after that they are free. No need to think of the Lord, no other means or attempts is required. That is why the poorman, prapannan is happier.

prapannan has the coin. It is relatively undestroyable by weather (pancha bhutams and their manifestations). *That coin is nothing but the mahA visvAsam* , one of the critical angAs of prapatti. While the bhakthi yOgi needs to be meticulous in every action, and constantly self-imploring himself, while walking on the tight rope which they had been doing for trillions of janmAs.

bhakthi yOgi can have sAkshAtkAram (equaivalnet to bhagavAn appearing right in front) called *dharsana samAnAkAram* . But that is only for a limited period only. And they have to toil continuously to achieve that. Its like you need to drop a quarter for the machine to run!

On the other hand, prapanna doesn't get sakshatkAram, but quickly ascend to the parama paurhsarttam and enjoy eternally. As svAmi desika nsays, " *nInDum kurigyum irrukkum* "It will be elongated and shortened path (referring to bhakthi and prapatti).

In essence, *bhakthi is huge and long, prapatti is miniscule and short* ; bhakthi may be pursued by only a very few, whereas prapatti universal. bhakthi lets to enjoy but like a nervous wreck. but prapatti is lie " *Oh what a relief it is" feeling.*

Just like in baseball they say, "Go after the singles and not to swing for home runs." Because *singles is more definite and swinging for home runs will get you struck out!*

7/29/19, 8:21 PM - ASR Mama: *IDEA*
Single line story – 3

One more time we are strangers, but this time with memories.

Another amazing one-line story where imaginations can bring multitude of interesting interpretations.

You can notice three key words – One more time; strangers; memories. Simple interpretation is two people meet each other in a bus or a plane. They had some good time and at destination they left and become strangers again. Only the memories remained

Another string of this story might run like this. A husband and wife never knew each other until they got married. Until the marriage, they were total strangers. After the marriage, as the years pass by, they got separated either by natural cause or by preference. Now because there is no existing relationship, they have become strangers again. But the memories of those years are imprinted and can't be erased.
This is very common and one time or other everyone may have to go through the same predicament.

MORAL
Life is like a train. No two are together all along. *Nothing came with us and nothing will go with us.*

ps :

Let us analyze from another angle. Children may not recognize the value of many things. For example, if you ask a child whether it wants a candy or a $100 bill, you know what he/she would answer. So, for the child, comforts and wealth are strangers. They don't know the value and maybe they don't care if they have it or not!

As they grow older and become spiritually inclined and let us say one day, he/she does prapatti. The starting point for the indulgence to prapatti is *continued mental exercise on sAdana chatushtyam* . The first two in that says - the discriminative knowledge on the permanent and temporal nature of things *(nitya anitya vasthu vivekam*) and followed by dispassion on worldly things *(ihAmutra phala bhOga virAha*).

When the sAdana chatushtyam is exercised repeatedly and not as a prerequisite, one gets into state of craving for mOksham. *Understands prapatti is the only viable means* and while performing that he *realizes na mama* (nothing belongs to me).
Once again, like the baby, he becomes stranger to alpha astira phalans. But those enjoyments he had in the past doesn't go away. Its all memories now. That is why bhagabad rAmanujA showed that *pUrva mImAmsA and Uttara mImAmsa is a single treatise.* One needs to learn iteratively.

In rAmanuja sampradAyam, AcAryA who take up sanyAsramA, are encouraged to move from grahastAsramA (from a married state). One needs to enjoy the worldly things and give them up. Then only his dispassion will be strong and deep rooted.

So, once again strangers mean – voluntarily giving up worldly pleasures.

Easy example here is ekAdasi. Y'day you were stranger to the plate of jilebi until it's done.. Then you really enjoyed it. Today, on ekAdasi day, you are completely alienated to jilebi, except memories alone will be lingering.

7/30/19, 2:42 PM - ASR Mama: *IDEA*
Single line story – 4

He wanted nothing, except her, she gave him everything, except her.

Another very intriguing one-line story here. Obviously, the relation here is more than ordinary friendship and boss-employee type. Mostly its between lovers or spouses.

The male adores his lover and he wanted her to completely dedicate to him. She on the other hand, loves him, but dedicating to one, all the time is a no no to her. Let's be fair, she does a lot of things, may be household chores, supporting part of finance etc. But she has her own career, friends, interests and independence. Total dedication in the modern world may not be prudent and also far-fetched in her opinion. Well, that's one way we can extrapolate this one-line story.

MORAL :
Total dedication to other than the ultimate supreme, may not take you far.

ps :
Let us turn this to religion. BhagavAn is the He. All the jIvAtmAs are she. All the humans are female only according to vedAs *(sthree prAyam idaram jagat* – Other than bhagavAn everyone else is a

female). That is derived on independence. bhagavAn is the only one totally and independent across all time, space and form. {sarva desa sarva kAla sarvAvasthai}. To that bhagavAn we give so many things. We go to temple, do pradakshiNam, pooja and prayers, give charitable donation, welcome bhAgavatAs to our home etc. Yes, those are pleasing things to bhagavAn. But what he wants is us. Not things.

What does it mean, bhagavAn wants us? We have a body and a soul. Body dies and soul goes into another body just like we change our clothes. That new body (sariiram) is based on our accumulated merits and sins (puNya, pApAs). And this cycle repeats forever like recursion. In the factorial we say 0! = 1, and that becomes the default case and stops the loop. Similarly, when we take out everything, I, me, and mine {ahmakAra mamakArA) we become zero. And there is no loop in that, and the AtmA will end up with bhagavAn as one. That is the understanding and enjoyment that we are an integral part of the Lord. {not svarupa aikyam – not that we become God}

So, *bhagavAn does not expect anything, but our AtmA* . Our AtmA all along belongs to Him. We {our AtmA} are sitting inside this materialistic body (prAkita sariiram} and assume the AtmA belongs to us. *It's a stolen property* and we don't care, but enjoy as much as we can.

When we realize the innate nature of our AtmA {svarupa jnAnam}, we will crave to get out of this birth death cycle (samsAram) and reach for eternal bliss (parama purushArttam). AcAryAs instruct (upadesam) that prapatti is the easiest and only viable way to achieve that goal for poor souls like us.

So bhagavAn expects to return our AtmA. Just like in the story, *He wants her and not her things* .

ps2: bhagavAn is called *avApta samsthakAman* . He may not have everything on hand, but He can get whatever, wherever, whenever, however he wants with total authority and independence without expending any energy. Can we say like that to anyone? to anything? *That is why all other things in this world give only alpha astira phalans.*

7/31/19, 9:04 PM - ASR Mama: *IDEA*
Single line story – 5

" *Why don't you trust my love?" she typed and sent it to both the guys*

Another amazing but subtle ideas compressed into a single line story here.

From the word "she", we can infer it was sent by a female. "To both the guys" tells that she sent the text to two males. The main theme here is that she is asking or demanding to trust her love. She might have sent to her brother and her lover or brother and father etc. Those are trivial cases and we can ignore them.

"Sent it to both the guys" means the two men are standing in the same platform from the eyes of the girl. She is soliciting for trust. If they are husband or lover or any combination, how is it possible for the same kind of love that can flow to two people at the same time? Love is of various types and size towards different people. In this context love, friendship, and devotion (bhakti) are all synonymous.

Let me make an example to illustrate the point. There lived and an atheist, the one who doesn't believe in God. Every day she saw hundreds of people going to the temple, pray, do pooja and do abhishekam (tirumanjanam – Godly bath). One day she stopped a bhaktA on her way to temple and questioned her – "Are you a fool to spend money and wash the stone with milk and other liquids, which you call as abhishekam to God? Don't you see the same stone is sitting as a steppingstone at the entrance of your home. And also in the backyard where you throw your clothes and wash them. How these stones are different from the one in the temple? A stone is a stone isn't it?

The bhaktA politely replied, "Miss, I understand your dilemma. I will help you to clarify. Do you have a father? Of course, you should have, otherwise you wouldn't have been born. And I know you are married and have a husband and a grown-up son. All of them are just a male gender only. They are all men. Do you behave the same way with all the three, just because they are all male?

Moral :
No two love can be the same. The type and the intensity is developed through circumstance, reciprocity etc. over time.

ps :
Changing our attention to religion. The girl is like you and me; a jIvAtmA. The two males are different gods. If no Sriman nArAyaNA is involved here, it becomes a trivial case and we don't discuss now. If one male is Sriman nArAyaNA and the other one is some demi God, then that becomes interesting.

Prapaptti requires undivided, unflinching attention to Lord SrIman nArAyaNA. The conviction that He is our husband in the soul marriage (Atma vivAham) and we need to behave like a loyal and chaste woman (pativrata sthree). The attention you pay, the intimacy you have, the trust and faith you put on your husband is so different. There is no one else would receive that kind of treatment.

Unshakeable faith (mahA visvAsam) and intimacy (antharangam) one can share only with their spouse in bodily marriage (deha vivAham) and only with Sriman nArAyaNA in the soul marriage (Atma vivAham). One may come across other Gods, but see and treat them with an attitude similar to how a married chaste woman look at other males. Our objective is mOksham and that is our husband SrIman nArAyaNA affirmed. All other alpha astira phalans we don't need to ask for. If at all we do, we ask only to our perumAL.

8/2/19, 7:55 PM - ASR Mama: *IDEA*
Our Standing

It was one early morning at the famous temple. Uncontrollable crowd is waiting to have dharsan of the bhagavAn's visvrupa sevA. People of all ages bustling and pushing each other and squeezing out to reach the main door which was going to open in a few seconds.

There, a couple were standing who looked somewhat old. They appeared that they might need some help since they were struggling in the midst of jana samudram. They lost the direction and putting their hand here and there to have the feel. ah! aDiyEn understood that they could not see and aDiyEn volunteered to help them. Holding their hand slowly, aDiyEn guided them closer to the main door. The main door started to open up slowly with thunderous ringing of the huge bell outside, beating of drums, and all the jingling sound of the small bells on the door etc. The crowd erupted shouting "Govinda GovindA" "SrinivAsA, nArAyaNA". Everyone's hands were stretched up and doing

saraNAgaty. All the bhaktAs were ecstatic to have the dharsan of the Lord and felt their waiting on the line, hitting, pushing, sweating was nothing compared to have a such an enriched sevA. They felt so benefited having the glance of the Lord.

aDiyEn slowly escorted the couple outside and started to talk casually with them. Curiously aDiyEn asked, “Why do you have to suffer in the early morning and come stand in line where you might be pushed out and get seriously hurt. At least others could look around and protect themselves. And they feel very rewarded having the dharsan of the Lord. But both of you lacking vision, I don’t understand what is the compelling reason to come and stand in line? You could have come late and there would be no rush and plenty of people will volunteer to let you go ahead etc.

The elderly person smiled and replied, “We also have felt rewarded standing in that line for such a long time. When the doors opened, we knew the Lord looked at us. His divya dhrushti, compassionate kadAksham was on us. We could not see him, that’s ok. *All we wanted Him to see us!* What an amazing bhakthi and aDiyEn felt like a dust in front of them.

Moral: *Our svarupam is to wait for the bhagavAn’s kadAksham* . He will definitely pour His blessings to true bhaktAs. What we see with our fleshy eyes is only a miniscule of the reward and one should not get ego.

ps In prapatti yOgA, sAkshAtkaram (virtual presence) of bhagavAn is very rare, svAmi desikA says in Srimad rahasya trya sAram. But bhakti yOgi will be enjoying that often. On the contrary bhakthi yOgi’s reward on earth is temporary only. He has to wait for a long long period for that to materialize to become eternal. Though prapannan may not enjoy here, he will get into mOksham quicker. “ *nInDum kurigiyum irukkum nilaigaLukku* ” {long and short path of means].

ps2: Athi Vardar sevai this year is extremely crowded and very arduous task for many. to put it politely. We make our true and humble attempt – mano vAk kAyai (mind, words and deed). Putting the feet in that town itself is the bhAgyam. ‘ *kAsi mudalA nannagari ellam kArmeni aruLALar kaccikku ova”* {All those great cities like Kasi is no equal to this AruLALa perumAl’s kAnchipuram – svAmi desikA says in Tamil prabhandham.

8/3/19, 2:23 PM - ASR Mama: *IDEA*
Friends

Once there were four friends, very close to each other. They were practicing meditation for some time. One day, they decided that they would observe silence for seven days.

Since they were not supposed to talk, they have sought an assistant to help them. That helper was to attend all their needs while they meditate.

On the first day, they started early in the morning and fully concentrated on meditation. The day slowly went by. In the evening, the assistant came and lit an oil lamp. As time passed by, the oil got less and light from the lamp was getting dimmer and dimmer.

Assistant’s attention was somewhere else.

Watching this, the first friend couldn’t help himself and yelled, “Attend to the lamp, you fool!”

Listening to this, the second friend said, “Have you forgotten?? You are not supposed to speak!”

Just then, the third friend piped up, “You fools…!! Why are you blabbering??”

Huh..!! I am the only one who kept silent..”, exclaimed the last friend.

Moral :
We tend to judge others very quickly but forget to look at our own act and behavior. We may have to ask ourselves first – How good are we?

ps :
Keeping the composure is extremely important for the prapannan, the one who had completed prapatti under the lotus feet of the Lord SrIman nArAyaNA. When someone makes a remark, keeping silence is not always right.

If they make comment on our body and the things we own, we should ignore. Because none of them are connected to AtmA. Like someone makes fun “Your nose is long, no hair and you are a baldy, one hand is short, your car looks ugly!”

On the other hand, if someone tells, “Hey, how much sin have you done. Don’t you have any conscience!” Immediately one should realize that it is related to AtmA and apologize to him and thank him for pointing out. He should look for the ways to correct himself and seek parihAram (repentance and remedial actions).

svAmi deiskan in
svanishtAbhijjAnAdikAra in Srimad rahasya traya sAram defines how we, the prapannAs, should calibrate ourselves in svarupa, upAya and phala nishtai (firmness and devotion).

Simple - Ignore alpha astira phalan and concentrate on Atma ujjivanam (betterment). All others are nasvaram (perishable).